Our Cover

Is symbolic of the mission of all churches—"And point me to the skies." It is made from a rare night photograph of the famous Marienkirche in Danzig, on the Baltic Sea.

Who Said Survey?

Everybody is saying it around headquarters these days, and you'll be hearing it in your local church before many days when the long anticipated survey volume, *Survey of Service,* comes from press in August. It is a summary of the information we have been collecting during the past six years concerning the work of the Disciples of Christ—in other words, an audit and inventory of the assets of our church, and could well be called "Assets in Action."

As a text or reference book for group study and discussion of our work, it has no equal. It is brimming with source material for special programs to be used in church nights and at conventions, and is a splendid base from which pastors and official boards may intelligently plan for future cooperation in the world responsibilities of the church. The women's missionary societies are using it as the basis of their year's study and several of our colleges are already planning on using it as a textbook.

This is *not* an advertisement of the book. To those who are interested in the gigantic world task of our brotherhood, the mere announcement of its appearance will be enough. To those not interested, no advertisement could convey the implications of the volume. We simply leave it to your judgment. And to prove this isn't an ad, we'll not even tell you the price!

Washington Church Sunday

Washington Church Victory Sunday was set by the International Convention at Columbus for October 21, 1928. On this day it is hoped to raise $500,000 in our churches throughout the brotherhood to complete the fund for the building in Washington, plans for which are set forth in this issue.

Dividends

Everybody is interested in them. And dividends on an investment of several billions of dollars should command the busiest man's time and attention. Equally true is it that dividends worth many times their financial value, such as dividends of character and integrity, are doubly worthy of attention.

Such dividends on an investment of billions of dollars you have made, you in the local churches, in our great home missionary work will be set forth in the September number of WORLD CALL—dividends in character, in reclaimed lives, in remade homes, dividends in love and in a helping service that is as intangible yet as life-giving as the sunshine. In other words, the dividends in Life that our institutions in America are paying will be told by men and women who have seen the investment made, have watched it grow, and are now witnessing the fruit it is bearing.

WORLD CALL

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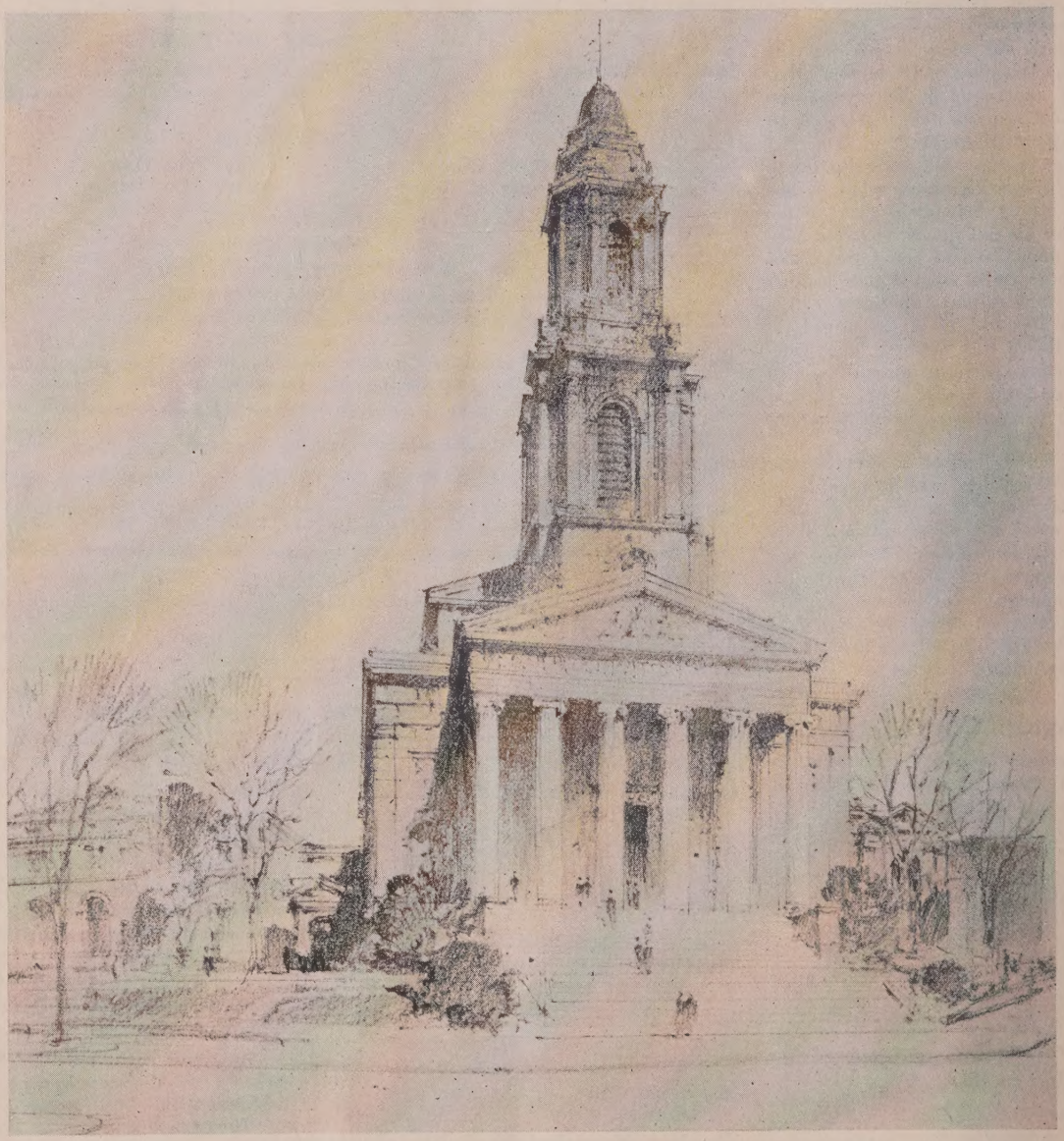
Here It Is—

The Proposed National City Christian Church at Washington



"American-classic in style . . . this American adaptation of the Hellenic style, which was selected more than a century ago by the founders of the republic as their choice for a permanent national architecture, has been followed . . . as an expression of the spirit of this distinctly American brotherhood." (See page 15.)

WORLD CALL

August attire
in Porto Rico

VOLUME X AUGUST, 1928 NUMBER 8

At the Sign of Threefold Love

EVERY building you pass proclaims the motive that put it where it stands. The court house advertises civic pride, in the architectural terms that were pleasing to the authorities whose names usually appear somewhere about the building. The factory and the barn speak of thrift, as do the store and railroad station. Homes tell of human love, with here a touch of vanity and there a concession to community spirit. Schools also are houses of love: parental love and philanthropic love.

The church is a monument of threefold love: God's love of man, man's love of God and man's love of his fellow man. Whether the building be a plain little meeting house by the roadside in the country or a stately edifice on a boulevard in the city, its testimony is the same: "Christ died for our sins according to the Scriptures"; "God so loved the world." Outside of Christendom, temples and shrines may be reared to placate gods of hatred and malice, but no church of Christ—whatever its doctrine, its organization or its ritual—fails to proclaim, as its first and chief reason for existence, the abounding love of God.

Different theologies and different forms of architecture speak in different accents, but all strive somehow to remind all who come within the church's doors, and even the casual passerby, that God is love. The religious education section of the modern church is designed primarily to facilitate teaching each age group, from the cradle roll up, the Heavenly Father's love, just as the spire of the older building points forever upward.

While the church is thus designed to teach God's love of man, at the same time it expresses man's love of God. We are accustomed to question the reality of this, but every brick in the walls and every shingle on the roof is there because some one's affection rose above mortal selfishness. Of course our motives are not always single. One contribution may have been due partially to rivalry and another to vainglory; some of us may have been thinking of it as our church rather than as God's; and yet, on the whole the main underlying motive without which the building could not have been, was our love of God. Only that could have caused us to make such sacrifices as marked most of the subscriptions toward the building; less for food and clothing and pleasure, and actual self-denial.

The third motive for the church building is no less real than the other two, and it is woven in with them past complete unraveling. Parents gave for the building of the church because they wanted their children to have the best possible facilities for knowing and serving and worship God. Public-spirited citizens gave for the community's sake.

THE church is a center of human fellowship as well as a place of divine worship, and all contributions were larger because everybody thought of it as the mutual home of their dearest friends and themselves. Certainly the church is more than a social club, but just as surely the congregation that fails to justify being called a friendly church has fallen short of its destiny.

The threefold love that enters into the building of the church becomes all the more manifest when we come to the erection of one that requires a loan from the brotherhood's fund for its completion. For this fund, which now totals over two and a half million dollars, is doubly compounded of these three essential motives. The men and women who gave it counted God's love of them and of the world the first fact in their very existence; they were moved by an answering love of God to do something for his glory in the advancement of his kingdom; and then they loved their brethren, even in distant places and in future years. What a wonderful fellowship of perpetual testimony and everlasting service is theirs!

SPOKANE PUBLIC

What is the Lifetime of a Clipping?

THE following letter and clipping were received recently in the editorial office. Both are worthy of study. The clipping, torn and yellow with age, could well be classed as an historial document, bearing as it does evidence of the fear of dangers which invested far travel fifty years ago, a thing that is commonplace today, and the spirit of adventure and romance which consequently surrounded the missionary enterprise then. The letter is a ringing testimony to the far-reaching influence of one printed item in a life and should give all who have to do with the distribution of missionary information cause for constant awareness of the sacredness of their task. The letter and clipping follow:

Middleton, Idaho
June 11, 1928

Dear WORLD CALL:

In our April missionary meeting I think our subject was "Following in Their Footsteps" and I found in the May number a little note from Miss Taylor giving an account of her visit to Miss Mary Graybiel in California. It called to mind another clipping about Miss Graybiel.

Ever since I was a little girl my mother had this clipping from the Buffalo, New York, *Courier,* of the account of Miss Graybiel's going as a missionary. She used to keep it in her work basket. I asked her once if she knew her and she said no, but she had read it in that paper when she sailed for the foreign field and it had made such an impression on her mind that she liked to keep it and read it over and over and think what a brave girl she must have been.

Well, of course that made me love the little clipping and she often read it to me. When Mother passed to the great beyond where nearly all of my people have gone now, I found the little clipping still in her work basket. I have kept it and because of it I have always kept track of Miss Mary Graybiel and the missionary work.

A Girl's Life in Hindustan

Miss Mary Graybiel, one of the missionaries sustained in India by the sect known as disciples, writes very interesting letters to her family in this city. It is now over four years since she went to Hindustan, in company with the Rev. Mr. Wharton, formerly pastor of the Church of Christ, and his wife. The place at which Miss Graybiel is now located is in the heart of India, on the line of the railroad which is to be built from Bombay directly across to Calcutta. The children of the Sunday schools of the denomination in the United States contributed a fund of some four thousand dollars with which to erect a house for this mission, and in her last letter she modestly tells how the work was done.

It appears that she had to serve as architect, master builder, and general boss mechanic. First, she bought four yoke of buffaloes to do the teaming; then a few big trees—they are very scarce in that part of the country. She employed a hundred natives, or nearly that number, whom she taught to quarry stone, which had to be hauled several miles, and to make brick, first trampling the clay, fashioning it into bricks, and then burning them, using the spare portions of the trees for fuel. The trunks of the trees were laboriously by hand sawed into boards for the floors, roof, etc. A stone foundation three feet thick was laid three feet below ground and as much above, this solid base wall being deemed necessary to keep out the white ants, which are a great pest of the country. Evidently a good job was made of the wall, for Miss Graybiel ingenuously relates that an Englishman visitor inquired who had been the engineer and expressed much surprise when she told that she had directed the work herself.

It takes a Buffalo girl to hold her own among the heathen, or anywhere else. Incidently Miss Graybiel states that the son of a German missionary living some forty miles distant was killed by a tiger. She attended the funeral, making the journey through the solid jungle in a cart drawn by a pair of the buffaloes, with the chance of being sprung upon by that or some other tigers at any moment. Such is life in the wilds of Hindustan.—*Buffalo Courier.*

Two Friends of God

IN MANY other things they were different, but in the one thing that really matters they were like twins—they both loved God. There was more than a score of years between their ages, but each now has eternal youth. One was known throughout the brotherhood of Disciples of Christ and was prominent in a city of a million people; the other served quietly as a layman in the churches of two small cities. On opposite sides of the continent they spent most of their lives, but being stoutly practical there was striking agreement in the ways they found for honoring God and advancing his kingdom.

From his youth near Frankfort, Kentucky, A. C. Smither dedicated his life and strength to the ministry of the gospel. For a quarter of a century as minister of the First Christian Church, Los Angeles, and leader of the brotherhood in Southern California, he helped to shape the destiny of that rapidly developing country. Then for over seven years he served the cause as a whole as general manager of the Christian Board of Publication and managing editor of *The Christian-Evangelist* in St. Louis. He was accounted successful in business, but he will be remembered as a minister of the gospel. And among his many acts of leadership among the churches, it may well come to pass that his most enduring monument will be the loan fund for church building which he inaugurated to supplement the national fund during the extraordinary period of growth in Southern California. His life was a testimony to the primacy of the ministry and the necessity of the church building.

Dr. S. S. Stahl of Connellsville, Pennsylvania, and St. Petersburg, Florida, followed his father as a beloved physician until increasing difficulty of hearing and expanding business cares took him out of active practice. That same growing deafness gave him time to study his Bible and to think. Some years ago he called G. W. Muckley, of the Board of Church Extension, and W. R. Warren, of the Board of Ministerial Relief, to his home and explained how he had set aside certain property which he valued at $50,000 to be divided equally between those two funds. "Because," he said, "if there is a preacher and a meeting house, everything else worth while will come along."

These two men were alike also in their devotion to their families. Mrs. Smither and one son, Chester, survive in Los Angeles; Mrs. Stahl and one daughter, Bessie, in Connellsville.

Junior Department Assembly, University Church of Christ, Des Moines, Iowa

Considering *the Program* Along with *the Plans*

Building to Meet the Needs of Religious Education

By WILLARD M. WICKIZER

Director of Religious Education, University Church of Christ, Des Moines, Iowa

THE changing program of the church is mirrored in its architecture. The formal, ritualistic service of the middle ages is reflected in the cathedrals of Europe; the simple preaching-centered program of our early Protestant fathers is reflected in the plain, one-room auditoriums that dot America to this day; the "togetherness and separateness" of the early Sunday school days is seen in the Akron plan buildings; and now we are witnessing a greatly expanded educational program reflect itself in an entirely new type of church building.

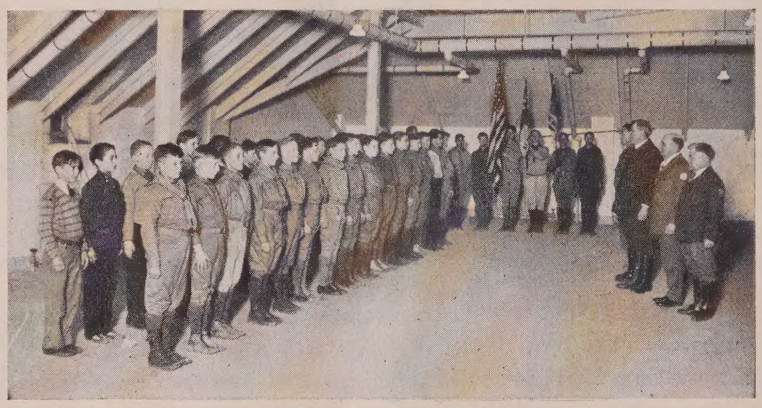
It is not only true, however, that program is a determinant of architecture, the converse is also true, that architecture is a determinant of program. This latter fact is not always sufficiently carried in mind by congregations facing a building enterprise. The first and most fundamental thing that a congregation needs to recognize as it faces the erection of a new building is *that in the planning and the building it will circumscribe its program for many years to come.* This fact is increasingly true for, as the program of the church becomes more complex and extensive, the close and determining relationship between the program and the plant that is to house it increases. More and more are we realizing that an adequate program of religious education is almost entirely conditioned on an adequate and suitable plant filled with satisfactory equipment. It is therefore a lamentable fact that many of our churches find it impossible to develop a modern program of religious education because of the fact that they have inherited church buildings unsuited to such a program; it is almost criminal, however, that some of our churches are building new church structures, in this day when religious education is looming so large, that are as unsuited to the new program as are the buildings that have come down to us from the past.

A congregation should not rush into a building project when it plans to build for religious education. The matter is altogether too serious for haste. Three years is not too long a time to study and plan before actual construction begins. Many of our best buildings represent the dreaming and planning of the congregation over an even longer period than this. Inasmuch as religious education is not a cut and dried program, but a method of procedure, its unfolding and development will differ with the differing needs and situations to be found in various communities. This means that no stock type of building can be planned that will fit all communities. Each congregation must do its own investigating, dream its own dreams, and plan its own building.

IF A CONGREGATION wishes to build for religious education its first step should be to call in educational specialists to consider with the local leaders

the program that the congregation ought to project out through the years. The first man needed on the job is not the architect, but the educational specialist. These specialists may be directors of religious education from neighboring churches, they may be members of the staff of the department of religious education of the United Christian Missionary Society, they may be professors of religious education in one of our colleges. The number of trained specialists who would be glad to render assistance is rapidly increasing. The educational specialist should be the first man on the job since he deals with the fundamental thing about which the congregation ought to be concerned—the program; while the building itself is but a tool, an implement, planned and shaped so as to support the program. Never is a congregation justified in reversing the process by planning the building and then making the program fit the building.

As a part of the process of projecting the program that is to be, a survey of the community should be carried out. What is the character of the community? How many little children, boys and girls, young people and adults are there in the community? What other agencies carrying on a social, recreational, or educational program are there in the community that will have a bearing on the program that the church needs to provide for? What are the predominate needs of the constituency from a spiritual, a social, a recreational, a cultural standpoint? These, and many other questions, should be asked and answered through the survey. As a result of such a survey many specific questions, that otherwise would be difficult to answer, will find solution. Should a gymnasium be included in the building? Should lounges and recreation rooms be provided? Should a day-nursery be planned for? Who knows, except as the needs of the community have been determined through a careful survey of conditions?



Substantial citizens in training in the Recreation Hall of the church

In the next place a competent and representative building committee should be secured. We would here place the emphasis on "representative." Too many building committees are made up of men who have been selected because they were good financiers, or because they knew something about construction, or because they were well-to-do and it was hoped that by putting them on the building committee they would give more liberally, and that group of people who will have to use the building and direct the program carried out in the building when it is completed are permitted to go entirely unrepresented on the building committee. Financiers are needed, construction experts are an asset, but most of all a building committee should have on it men and women who are intelligently informed along program lines and who are fundamentally concerned about housing the projected program of the congregation.

When the time finally comes to begin planning the building those most concerned with the project should make it a point to visit the best church plants within reach, for the building committee that does not endeavor to profit to the maximum by the mistakes and successes of others who have previously built is not deserving of success. In looking over church plants every detail should be carefully observed; weaknesses as well as strong points should be diligently studied for no church plant is perfect and unless a committee is careful it may copy the weaknesses of neighboring plants rather than their admirable features.

One thing that every congregation that is building for religious education ought to do before it gets very far in the actual planning is to count the cost. By "cost" we do not mean building costs alone, but also the cost of developing and maintaining the program that the new structure will call for. Any congregation that projects a new building must face the fact that as soon as it is in its new plant it faces the necessity of paying, not only principal and interest of the building debt, but also an increased current fund made necessary by the expanding program. To go into a new and enlarged building without an enlarged program will prove fatal to the whole enterprise, for the only justification the community will see for the new building is an enlarged program and increased activity. And the community will be impatient, it will not wait ten years, or until the building debt is paid off, to see results. It wants to see results from the very beginning, and results will cost money. A church that has built less ambitiously and has financial reserves left from the building enterprise itself that can be invested in the development of a program to match the new plant is in a far more strategic position than the church that finds itself with a large plant on its hands, but with its financial resources so completely tied up in paying a building debt as to make

it impossible to respond to enlarged program demands.

Some day religious education may be so spread over the week so as to make it unnecessary to build for the present Sunday pyramiding. Until that time comes and simpler buildings can be erected the way out for many congregations is probably in the direction of building on the unit plan. When this is done several things should be carried in mind. Plans should be made for the entire structure before a single brick is laid on the first unit. A basement should never be built as a first unit, for the first unit should give some suggestion of the completed structure. Careful planning of the interior should be made since it will probably be necessary to make some readjustments when additional units are added. The necessary ground for the completed structure should be purchased in the beginning of the enterprise.

The inviting lounge, the center of the social activities of the church

In conclusion, we can but enumerate several common mistakes that congregations make in facing a building enterprise. One mistake that many churches make is that they wait to build until "the crowd pushes out the walls of the old building." When we build for religious education we build primarily for efficiency and effectiveness, not for numbers. Another common mistake that is being made is that many churches build to house their present program. This would of course be quite satisfactory if the present program is ideal, but few congregations can claim this. Many churches make the mistake of permitting their pastor, a local architect, or some enthusiastic layman to "railroad" across a set of plans. With all due respects to these men, it is still true that two heads are better than one, and a hundred heads better than two. Some churches make the mistake of not allowing sufficiently for growth. In a normal situation one-third is the minimum that should be allowed and usually one-half is a safer margin. As building costs mount and as the space required to house the church's program rapidly increases, some churches make the mistake of investing practically all of their resources in the building itself, with nothing left for equipment. A church plant is of little value for religious education unless it is properly equipped. It is safe to estimate that the cost of the equipment will not be less than five per cent of the cost of the building itself.

Building for religious education will challenge the very best that there is in any congregation. A carefully planned, well built, finely equipped building is not only a monument to the good sense and vision of a congregation, it is a workhouse for God effectively advancing his kingdom among men.

Pre-school age department classes in session at the University Church

Left, the old residence which served as the pivotal unit of the enlarged structure below

Many of the trees that surrounded the old residence were preserved, lending a finishing touch to the beauty of the new building

What Happened At Quincy

By A. F. WICKES, Advisory Architect

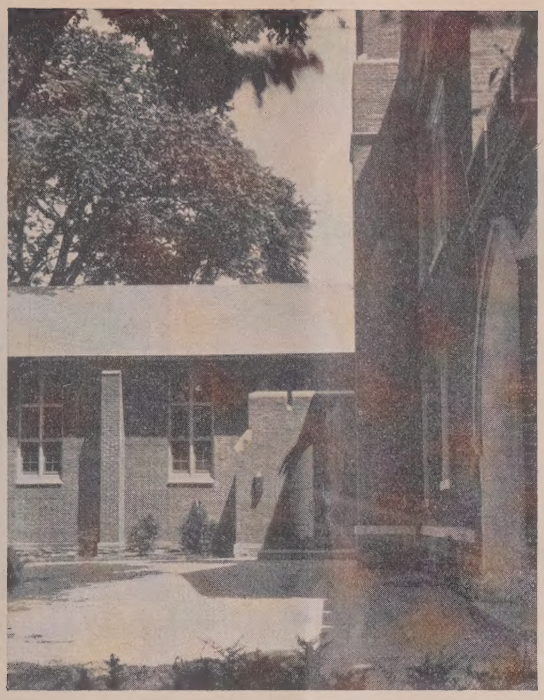
DURING the last few years the interest of our people in church building has steadily increased. Of special interest is the requirement for buildings of churchly character, expressive of use and purpose; a greater desire for the atmosphere of worship and less for mere audibility and physical comfort. Frequently we view plans which guarantee neither. This is bad enough but when they are realized in building materials it becomes a problem of grave importance.

The congregation of the First Christian Church in Quincy, Illinois, under the leadership of their pastor, A. F. Stahl, and the able building committee, took the community into consideration and built one of the most outstanding churches in our brotherhood—not the most expensive, but one of the most expressive and individualistic.

A very fine site 260 feet deep, the gift of one family in the church, was occupied by a large brick residence. This and several splendid trees suggested the plan as it was first sketched and later developed and built. The lot is "L" shaped and the three unit plan logically follows this shape. The old residence as the pivotal unit worked into very serviceable departmental school facilities. The social hall extends from the school unit to the left and the worship room to the right.

You have arrived at the entrance to the Worship Room. This spacious porch stands in front of the Educational Unit. The little tree having withstood safely the danger of broken body and limb during the turmoil of building, gives you a pleasant nod of welcome as you approach.

This congregation has in prospect one of the loveliest church yards I have seen except those of England. Every tree and shrub of size and kind indicated by the architects on their drawings has been faithfully planted. Within three years it will become a little park unequalled in beauty.



The Social Hall has here its own distinctive entrance. In a way this is the living room of the church; a family gathering place for all occasions. It also serves the adults and young people as an assembly room.

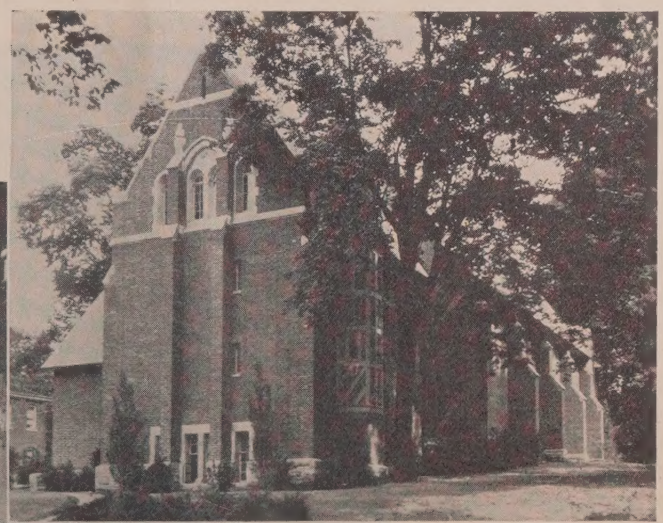
Because of the untiring efforts of their architects this congregation has secured Recreational, Educational, and Worship facilities of high character for a modest expenditure. Each of these units will seat 500 and the total cost including organ and all other equipment exclusive of lot is but $102,000.00, a remarkable result.

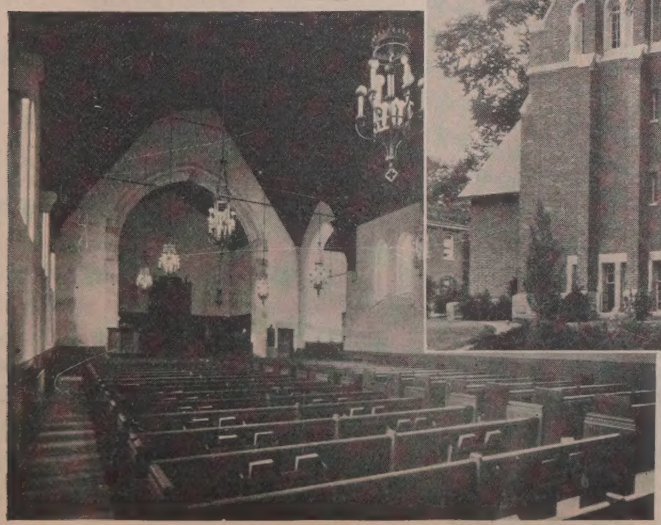
Below at the left is the worship room. As one steps into it, the eye travels instantly down the center aisle to see the communion table placed as the central feature of worship. The baptistry back of the communion table is indicated by a richly carved cased opening in the wall. The exposed hand hewn timber trusses and wood ceiling express the reality of the building that is most satisfying. You see the work of skilled carpenters. The expression of structure greets the eye. Its simple honesty is refreshing.

The pulpit at the side is a great advantage. It brings the speaker close to the people and it stands as a symbol of the Word. The reading desk is opposite, neither obscuring the view of communion table nor baptistry. The organ and choir are well placed for their contribution to the worship hour. The organist commands a view of pulpit, table and baptistry and is in position to direct the choir without being seen.

The chancel furniture, pulpit, pews, lighting fixtures, and leaded glass were designed by the architects. This gives a feeling of unity seldom secured in any other way.

The stone trimmed window group in the top of the gable at the right looks out from the pastor's study. Here is his retreat. It affords a splendid view of grounds and thoroughfare. The stal-





wart buttresses of the worship room walls resist the thrust of heavy timber roof trusses. They do not exist as embellishment but as structural necessities—an example of the nobility of honest construction.

"My House Shall be Called a House of Prayer"

The New Irving Park Church, Chicago, Remembers the Injunction

By ROBERT C. LEMON, Pastor

Looking down the arched side aisle toward the chancel

FOUR years ago one summer day, L. N. Black, chairman of our building committee, and I were playing golf. Something was wrong with the weather or our clubs—anyway we couldn't play golf, so we fell to talking of plans for our new church. This was the real inception of our great new building which years later was to become a reality. Our building committee, the members of the church and the church erection department of the United Society got behind the plan to erect a $75,000 building, one-third to be raised in cash and pledges on or before the day of dedication, and the balance to be borrowed from the church erection department.

In the course of two and a half years, $22,000 in cash was paid into the building fund, a splendid site had been selected and plans for the building were being studied. We wanted a real church, of the size and type best adapted for our needs. We held no brief against the theater, the school, the library, or the engine house—each is all right in its own place—but we wanted a *church* building, one in which every brick and stone could take pride in testifying to the passer-by, "This is a Church!"

We decided on an English Gothic structure. Somehow the lines of building can help create the proper spirit of the place. A narrow nave in a church suggests nearness and intimacy of God, one who is "closer than our breathing, nearer than hands and feet." And length suggests distance and vastness, the transcendent God, independent of time and space. The very act of looking up toward the high ceiling with its massive trusses has an uplifting influence. "I will lift up mine eyes unto the hills, whence cometh my help," cried the Psalmist.

The main entrance of the church leads into the narthex and affords a delightful place in which to visit. Entering the worship room, we are struck by its simplicity It is long, narrow and high, with a central nave and wide aisle, and low and narrow aisles on either side, separated from the central portion by arcades of arches. Leading into the chancel is a Gothic arch formed by the heavy trusses of the ceiling. The main level of the chancel floor is slightly higher than the floor of the nave, and the widened aisle leads back to the communion table, which is in the rear-center and lifted one step above the chancel floor. The baptistry, which is behind the communion table, is seen through an arched opening in the chancel panelling. This opening is concealed by a beautiful tapestry, which falls aside in graceful folds at the baptismal service. This serves as the focal point of the building. Above the baptistry in the rear center is the organ grill, similar in size and general design to the large east window. The choir sits in stalls on either side of the chancel aisle. A small rostrum for the pastor at the side of the chancel is enclosed by a railing, and in the rear on either side are doors in the chancel panelling for the use of the pastor, choir and elders who wait on the Lord's Table. The wood is stained dark with a dull

The focal point of the worship room is the Lord's Table and baptistry

surface and the walls plastered a rough sand-colored finish. The windows are of antique, cathedral glass and stone.

We wanted to make this room a "house of God, a place of his earthly habitation, wrought in the fashion of heavenly things." We tried to glorify the sanctuary of the Lord, and we feel that it conveys something of the beauty and spiritual power we were anxious to have it possess.

The west wing of the building houses the church parlors, the pastor's study, office, classrooms, club rooms and kitchen. On the ground floor in the east wing is a cheerful community room which seats about 400. It is used as a dining room, Sunday school assembly and for social affairs with a stage for plays and religious dramas given by the church.

As it stands, the building cost $90,000, exceeding the stipulated amount, but with the promise from the church erection department to increase our loan, we felt justified in erecting such a structure. By the help of John Ray Ewers, a former pastor, we raised on dedication day in cash and pledges $46,000.

There is a growing belief that the church should be a "thing of beauty, pleasing to the eye and the embodiment of the highest ideals of art, perhaps the physical symbol and center of the culture of the community as well as its spiritual inspiration." And to some extent at least, that ideal has been realized in our new building, the Irving Park Christian Church, Chicago.

A Cup of Priming Water

—And a Church Springs Up!

By JOHN H. BOOTH

Head of the department of church erection of the United Christian Missionary Society

THE Board of Church Extension was created as a department of the American Christian Missionary Society by the annual convention of that society in Springfield, Illinois, in October, 1888. Its headquarters were established in Kansas City, and the new board was given $10,000 with which to begin its work. On October 1, 1920, the work of the Board of Church Extension became a part of the work of the United Christian Missionary Society and was placed under the direction of the department of church erection.

Increase of the Fund

From October 1, 1888, to October 1, 1920, the funds of the Board of Church Extension grew from $10,000 to $1,758,739.36. From October 1, 1920 to June 30, 1928, the funds of the Board of Church Extension (including the Stockton Funds,) have increased to $2,407,353.10, and the permanent loan funds of the department of church erection of the United Christian Missionary Society have grown from nothing to $200,623.75, making the total amount of Church Erection funds today $2,607,976.85.

Work Accomplished

From these funds 2,594 loans have been made, totaling $6,788,776. Church Erection loans usually cover one-third of the cost of the new building and the lot. Like a cup of priming water poured into the top of an old-fashioned wooden pump, making possible the lifting of barrels of water from the bottom of the well, the promising of a loan to a church inspires the local congregation to raise the other two-thirds of the cost of the new building in its own community. Many times when thus inspired to self-help by a promised loan, the congregation succeeds so well in raising money and pledges that the loan is never called for. The 2,594 loans made by the society have helped our brotherhood to acquire $20,366,318.00 worth of property, and millions more by its inspirational services which we are unable to record.

Assistance Well Distributed

Loans have been made in forty-three states, the District of Columbia, Hawaii, Alaska, and Canada. The number of loans now outstanding total 439 and their geographical distribution follows closely the percentage of the total number of churches located in their several districts. There are eleven loans in Canada, forty loans in the Northwest, forty-three in the Southwest, two hundred and fifty in the central states, twenty-nine in the Southeast, sixty-six in the southern states. Since the beginning of the work of Church Erection, seven states have received more than one hundred loans each: Indiana 112, Iowa 102, Kansas 184, Missouri 166, Oklahoma 327, Texas 269, Washington 110.

Average Loan Increasing

The size of the loans has increased across the years in proportion to the better and more adequately equipped buildings now demanded and the increased cost of construction. The average loan twenty years ago was $1,382, making the average cost of the building the department was assisting to construct at that time about $4,000. The average loan ten years ago was $2,556, the average cost of the building at that time being about $7,500. The average loan of the year just closed was $8,271, and the average cost of the building about $25,000.

The largest Church Erection loans ever made were $45,000. However, of the 2,594 loans made in forty years only two have reached that figure. The situations in both of these cases were so critical that unless the department had granted the loans the probability is that the splendid properties valued at over $150,000 each would have been lost to our brotherhood. The department wishes the brotherhood to know that it still assists a large number of small churches with small loans and is happy in doing so.

Work of the Past Year

The department is proud of the record of last year with one exception, that being the number of churches receiving loans, which is only forty-three as against sixty during the year ending June 30, 1927. The smaller number assisted during the past year was due to the fact that for more than six months of the year the funds of the department were so short that few loans were granted. The department is proud of the record made by the churches on loan payments, the total amount of principal and interest paid being $473,859.26. This is the best record on loan payments ever made in the history of the work of Church Erection. A year ago the department set as its goal on collections of principal and interest an average of $36,000 a month. The goal was reached and passed, the average payments per month being $39,488.27. The year we are just entering should be a good one with fifty-eight loans promised totaling $595,800.00 yet to be closed. With a dozen or more applications on file and many more in prospect during the current year the department should assist from sixty to seventy congregations to build new churches.

Permanent Funds Should Be Increased

The increase of the funds of the department of church erection and of the Board of Church Extension for the year ending June 30, 1927, was $61,819.67. The increase of the funds for the year just closed—June 30, 1928, was $97,294.79, a gain for the past year of $35,475.12. While the department rejoices in this increase of the funds for the past year, yet it realizes that the funds are not increasing as rapidly as they should and by no means in proportion to the needs. The executive committee of the United Society, realizing this fact, voted more than a year ago to allow the department to use one-half of all of its annuity receipts until further action is taken, which during the past year amounted to $21,125.20. This amount is not included in the increase previously referred to. Persons giving money to the Society on the annuity plan, though needing the use of their money while they live, have a desire to see it used in the work of the church. What better business proposition could be devised that would pay an annuity of 6% and, at the same time extend the borders of the Kingdom, than by lending annuity money to assist worthy congregations of our brotherhood in building new church homes?

Miss Trout Goes to Honolulu

A DISTINCT honor has come to Miss Daisy June Trout, and through her to the United Society, in the selection by the Council of Women for Home Missions of Miss Trout as one of its two official delegates to the Pan-Pacific Women's Conference in Honolulu August 9-19.

This Conference, the first of its kind, is a part of the Pan-Pacific Union and has for its purpose the bringing together of women of Pacific lands for frank exchange of thought on matters of their particular concern. There will be representatives from every nation bordering on the Pacific Ocean, America's quota being limited to 75, 50 of whom will represent national women's organizations and 25 being specialists on matters under discussion.

Miss Trout sails from San Francisco August 1 and will return in the early fall to share with the brotherhood her rich experience. She goes at no expense to the United Society.

For a Church Vestibule

By Stephen Tracy Livingston

God is our Friend. Come, let this be
Ritual enough for you and me;
There is no better thing to say,
On Sunday or on a workday.

Tell me, does any book of prayer,
With all the pages that are there,
Though one recite them to the end,
Say more than this—God is our Friend?

So simple are these words and plain,
So fit to serve as a refrain,
In church, at home, and on the street,
Come, everyone, repeat, repeat—
God is our Friend.

What Building A Church Implies

By A. REID LIVERETT

Secretary in the department of church erection of the United Christian Missionary Society

No Longer Erecting a "Meeting House" —But a Home for the Soul

MUCH of the general progress of the Disciples of Christ depends upon the local church. If it is prospering, all of the organized work of our brotherhood shares in that prosperity. The local church is the source of all our achievement. If the lines of our influence are to be lengthened, the home base stakes must be strengthened and deepened. In furnishing inspiration and encouragement for a permanent home to local churches, the church erection department of the United Christian Missionary Society is undergirding all of our missionary, evangelistic and educational enterprises.

A substantial church building, well located in a community, gives a sense of permanency that can never come to a homeless congregation. It is a bit of good advertising for any community that eighty-five or ninety per cent of its people own their homes and thus become citizens instead of transients. Equally true it is that nothing can mean more to a congregation of believers in Christ than to have a permanent home among the people whom it would win to Christ. No church congregation can win the respect of the community or have a high regard for itself if it enters a town and expects to remain yet bears all the marks of a nomad.

The substantial aspect of a church building not only gives a sense of permanency, but an added dignity that can be had in no other way. The Restoration cause for which we plead is dignified in the community by the presence of a building commensurate with the message we have to deliver. We cannot expect the people of any community to love and admire our plea if we do not think well enough of it to memorialize it in an adequate building. To keep pace with the progress that is evident on every hand it is necessary that we erect a type of building that will dignify and make the New Testament church of the first century an outstanding institution of the twentieth century.

The church building is expressive of the character of the people who worship there. The character of a people who have ceased to be may be read in the crumbled ruins of its civilization. Balzac said, "The events of human existence, whether public or private, are so closely allied to architecture that the majority of observers can reconstruct nations and individuals, in their habits and ways of life from the remains of public monuments or the relics of a home. A mosaic tells the tale of a society." This brilliant writer might have continued, saying that not only is history revealed in this manner but what we now are is prophetic of the future.

A BUILDING is an expression of love. We love our homes and we build houses for the protection and comfort of loved ones. We love books and we build libraries as a repository for their keeping that the knowledge they contain may go on blessing the children of men. We love education and we build schools and colleges, even though they cost millions, thereby expressing our love for culture. We love God and his kingdom established through Jesus Christ and we give visible expression to that love by building the church. On the Mount of Transfiguration Peter was overcome with an impulse to give tangible expression to the love that flooded his soul when he exclaimed, "Let us build." The building in every instance is characteristic of the thing we love. David did not feel that it was just and right for him to dwell in a

house of cedar, and the Ark of the Covenant, which signified the presence of God, to rest in a tent so he prepared the materials out of which Solomon built the temple.

Today we are thinking of the church not only in terms of a "meeting house" but a place that is suggestive of worship. Worship is an art and religion is the mother of all the fine arts. The best that has ever been produced in art has been inspired by religion. We find architecture, sculpture, painting, music and literature at their best in religious themes. It is the warmth of religion that kindled the fires of genius in art. God loves the beautiful and the artistic as exemplified in the marvelous handiwork of his universe. His divine artistry is found in the towering mountains and in the delicate tint of the most humble flower.

The department of church erection, through its architectural advisory service, is leading our people into a deeper consciousness and a more vital appreciation of a type of church building that is conducive to worship. In such a building the two great ordinances of the church—namely, baptism and the Lord's Supper, will be given the places of prominence that they so justly deserve. The pulpit, choir and pipe organ will not be projected out of due proportion.

"The small church need not be ugly" is the theme of an article in a recent publication. Pretentious and costly structures were not possible with a sparse population and pioneer conditions, yet many buildings of this period represented a consecration and devotion that proved to be a veritable gateway to heaven. Pioneer conditions have given place to progress and wealth and the things considered luxuries by our fathers are counted necessities today. Actuated by great spiritual objectives and inspired by the spirit of sacrifice, it is possible to provide a building governed by the laws of good taste and expressive of the artistic. Our advancement in culture and prosperity can express itself in a church building that not only will command respect, but awaken religious emotions.

THROUGH the experience of the years, we are learning that an intensive work is as important as extensive, and conservation is just as necessary as expansion. Two movements fundamental to the existence of the Disciples of Christ are evangelism and the church school. Through evangelism we must constantly be recruiting for the ranks. The church that neglects this important work will die. The modern church school has been brought into prominence by the trained director of religious education.

Church erection is meeting the needs in both these fields. The fires of evangelism must never burn out upon our altars and growing congregations mean new buildings. The growing sense and awakened consciousness in the field of religious education make many buildings of well established churches inadequate to meet the demands of modern and improved methods. Church erection is the active partner of evangelism and the church school and follows them with encouragement and support.

O Word of God Incarnate
(AURELIA. 7,6,7,6. D.)
WILLIAM WALSHAM HOW, 1867
SAMUEL S. WESLEY, 1864
1. O Word of God in car - nate, O Wis - dom from on high,
2. The Church from her dear Mas - ter Re - ceived the gift di vine,
3. It float eth like a ban ner Be fore God's host un furled;
4. O make thy Church, dear Sav iour, A lamp of pur est gold,
O Truth un changed, un chang ing, O Light of our dark sky,
And still that light she lift eth O'er all the earth to shine,
It shin eth like a bea con A bove the dark ling world.
To bear be fore the na tions Thy true light, as of old!
We praise thee for the ra diance That from the hal lowed page,
It is the gold en cas ket Where gems of truth are stored;
It is the chart and com pass That o'er life's surg ing sea,
O teach thy wan dering pil grims By this their path to trace,
A lan tern to our foot steps, Shines on from age to age.
It is the heaven drawn pic ture Of Christ the liv ing Word.
'Mid mists and rocks and dark ness, Still guides, O Christ, to thee.
Till, clouds and dark ness end ed, They see thee face to face! A-MEN.

"O Word of God Incarnate"

Hymn Story and Interpretation

By S. W. HUTTON

William Walsham How, an English minister, was a man of unusual ability as a preacher, writer, and leader in a revival in church work. He was particularly fond of children thus winning for himself the name "The children's bishop." His sermons were straightforward and earnest. In writing this truly great hymn he gave to the Chistian world a noble message full of beautiful imagery and lofty sentiment. This hymn demands careful, thoughtful reading, for it is both a prayer and a meditation, full of living pictures and stimulating to Christian faith.

As you read the first stanza you can hear the forward-moving procession of Christian forces around the world advancing steadily upon the highway of life's experience, guided by radiance streaming from the sacred page of God's unchanging Truth, His Holy Word. The second stanza pictures the church as receiving this gift divine from the Master and lifting this golden casket filled with gems of truth until its light shines o'er all the earth. In the third stanza the figure changes a bit to the thought of a beacon light above the darkling world, a chart and compass guiding priceless souls amid life's rocky seas to Christ, the Living Word. The last stanza is preeminently a prayer.

These words are accompanied by the tune "Aurelia" written by Samuel S. Wesley in 1864. The first three stanzas make a fitting processional with the fourth stanza used as a prayer after all worshippers are seated.

Two of God's noblemen have wrought upon this worthy instrument of Christian worship. May we sing it with vigor and appreciation.

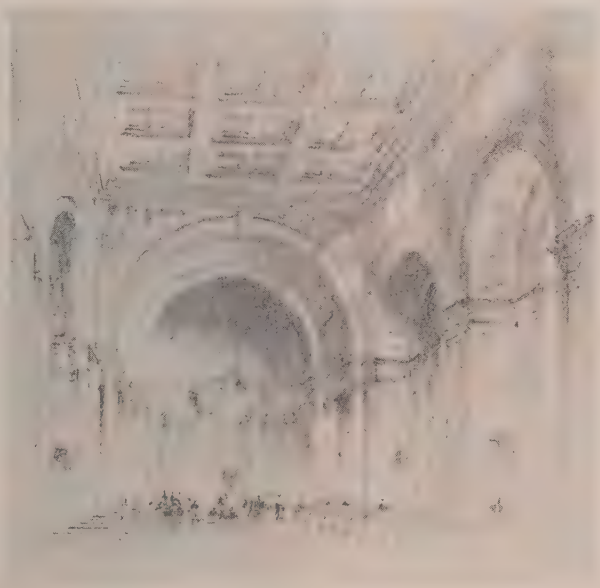
Together—We Build For Him

Therefore when we build, let us think that we build forever.—Ruskin

By GENEVIEVE BROWN

LOFTY, majestic, inspiring, will be the long-dreamed-of church house to be builded by our people in Washington. The general plan of the building was unanimously approved by the building committee and the trustees of the National City Christian Church corporation at a meeting held in Washington, June 26 and 27.

American-classic in style, invested with nobility and power through its monumental design, the edifice will be a worthy companion of the great works of architecture of the nation's capital. This American adaptation of the Hellenic style, which was selected more than a century ago by the founders of the republic as their choice for a permanent national architecture, has been followed throughout the larger number of Washington's public buildings, and in the interest of harmony and beauty has been recommended by the Art Commission of the city for future buildings. Fitting it is, also, that this style should be chosen as an expression of the spirit of this distinctly American brotherhood.



The proposed interior of the worship room of the National City Christian Church

Following in some particulars the design which found favor among the builders of early New England, the architect has not, however, been bound by architectural tradition, but has been truly the creative artist in his visioning of a church edifice adapted to the needs and the genius of the Disciples of Christ. Utility, as well as architectural refinements and artistic design, has been considered.

Rising above beautiful Thomas Circle, which it faces directly, and approached by a broad flight of stone steps leading from the street to the terrace, stands the house of worship. The front facade of the building has a colonnade of twelve classic columns, thirty-five feet in height, surmounted by a pediment containing sculptured figures of religious significance, above which a monumental tower with a spire, rising one hundred fifty feet above the ground level, "points its silent finger to the sky."

The interior is given over entirely to the worship room and is builded with an eye single to the purpose for which it is intended. The nave is one hundred and eighty feet long by seventy feet wide, and is formed by three great sweeping arches on either side in the center of which rich memorial windows will shed their mellow light upon the worshiper. Above these arches is a row of clerestory windows, with a painted frieze depicting scenes from Biblical history. Another arch at the front of the room, supported on four marble columns, frames the commodious pulpit section which holds the baptistry, communion table, pulpit, organ, and choir. A coffered ceiling lends richness and spaciousness to the room. Every aid of architecture and of art will be used to lift the mind and soul of the worshiper into harmony with God. The whole atmosphere of the room will be that of quiet, peace, and reverence—a place of which Henry Ward Beecher might have said, "Such an atmosphere that a man. . . . would take the contagion of heaven and carry home a fire to kindle the altar whence he came."

Adjoining the worship house, and facing on Massachusetts Avenue, is the educational building, harmonizing in general design with the main building. Here are housed the church school, the pastor's study, administrative offices, and rooms for social activities. Provision is made for a fully departmentalized school, with separate assembly and classrooms for each department. A suite of offices, easy of access from the street, will enable the educational, financial, and other programs of the church to be carried on efficiently. The pastor is provided with quiet rooms for study and the receiving of those who come to him for inspiration and help. On the ground floor of the educational building a large auditorium, with stage, will, aside from its use as an adult assembly room for the church school, serve for church drama and pageantry pres-

entation and other educational activities. It will also be used as a dining room, adequate kitchen and serving facilities being provided in adjacent rooms. Hospitable parlors for social gatherings are included in the plans. Every effort is being made to work out the details of this building, dedicated to education, so that it will be a model of its kind, providing adequately and efficiently for this important part of the church's life.

On the east side of the church building proper, and reached either from the street or from the church, is a small, beautiful chapel for meditation and prayer. The plans for its interior are not completed. It will, however, be a place of beauty and a true sanctuary. It has been suggested that here the heroic men and women of the faith who have made their contribution to our brotherhood history might well be memorialized, possibly through the use of bronze tablets bearing their names with fitting inscriptions. Thus this chapel would be a hallowed spot, a veritable Westminster Abbey of our people, not where the bodies of our heroes are buried, but where their spirits are enshrined as an inspiration and a benediction to the generations to come. To this chapel men may come from the fret and cares of the day and feel as they cross its threshold that they are leaving the things of the world for the things of the Spirit. Here men may say with the pilgrim of Longfellow's "Devina Commedia."

> So, as I enter here from day to day,
> And leave my burden at this minster gate,
> Kneeling in prayer and not ashamed to pray,
> The tumult of the time disconsolate
> To inarticulate murmurs dies away,
> While the eternal ages watch and wait.

It is the expectation that Indiana limestone will be used throughout. The beauty of this stone makes it a fitting medium for the expression of the architect's conception of this noble structure. The National City Christian Church will stand as one of the monuments of Washington, a testimony to the hundreds who pass it daily of the belief of a great people in the sovereignty of God and brotherhood of man. Builded by the united efforts of a great brotherhood, it will take its place beside the expressions of the other communions of Christendom, to say to the world, "The people of America believe that righteousness exalteth a nation."

Wind in the Pine

By LEW SARETT

Oh, I can hear you, God, above the cry
  Of the tossing trees—
Rolling your windy tides across the sky,
  And splashing your silver seas
    Over the pine,
    To the water-line
      Of the moon.
Oh, I can hear you, God,
Above the wail of the lonely loon—
When the pine tops pitch and nod—
Chanting your melodies
Of ghostly waterfalls and avalanches,
Swashing your wind among the branches
To make them pure and white.
Wash over me, God, with your piney breeze,
  And your moon's wet-silver pool;
Wash over me, God, with your wind and night,
  And leave me clean and cool.

—From "The Box of Gold."
Published by Henry Holt & Co.

The family and staff of the California Christian Home on the front lawn of the spacious grounds

Locked Doors!

A Brotherhood Tragedy

By F. M. ROGERS

LOOK at the group of aged disciples sitting before the entrance to the California Christian Home at Long Beach. For everyone of these, happy in the church's care, there has been another refused admission to the home! Indeed, multiply this number by at least ten, and you have a picture of the great group before our six homes for the aged, seeking shelter and Christian fellowship within these friendly walls.

Who are these, knocking at the closed doors? Many of them, most of them, have given forty, yes fifty years to Christian service. Many of them have held honored positions in local churches. Some of them have served on foreign fields. Some are widows of ministers of the gospel. Some have aided young men preparing for the ministry. Physicians, nurses, parents of preachers and missionaries, one-time large contributors to our missionary work are in these waiting lines.

In the group before the entrance to California Christian Home is a dear soul in whose home Alexander Campbell was a guest. Another aided one of our prominent pastors while he was a student in college. Another is the widow of the man who organized the first congregation we ever had in the city of Los Angeles. Two others, husband and wife, were one-time Y.M.C.A. and Y.W.C.A. workers. All these and others who make up this long waiting list are honored members of the churches from which they come, as such are all whom we serve in these homes. A worthy group to which it is not only a duty but a blessed privilege to minister in their declining years.

Most of our homes, in fact all of them with the exception of California Christian Home, are filled to overflowing, and applications for admission are denied for lack of room. The California home presents the unusual situation of having rooms furnished but unoccupied!

When the general budget was cut $114,000 this past year, these homes had to suffer from that cut, appropriations could not be increased, and this greatly enlarged home at San Gabriel which had just been completed could not be used to capacity. We were told to lock the doors of rooms that would accommodate fifteen persons and limit the family to fifty. This was done, and now for a full year these rooms, made ready by the gifts of loving friends, have served only to remind the visitors to the home of the

inadequate giving of a great brotherhood to this tender ministry. Must these doors remain closed another year? It is not enough to say to these waiting ones "Depart in peace! get warm, get food," says James. "If we do this without supplying their bodily needs, of what use is that?"

But the finest service rendered by our homes for the aged is not the physical succor given these saints of God; if that were so then the argument of some, that the church should not duplicate the work of the state, might have weight.

But Jesus said, "Man does not live by bread alone," and this is particularly true of the aged Christian man or woman who seeks the church's care.

In addition to food, shelter and clothing, they crave for fellowship, for love, for GOD. They need not only a warm house and a warm bed and an easy chair, but they need an atmosphere of warm Christian fellowship that shall make the evening of life peaceful and glad. Only the home builded and supported by the church provides that.

All of these guests have passed their eighty-fifth milestone. The combined age of the group is 616 years.

Here, in these Christian homes built by divine love, our Father takes the bread of poverty and turns it into a feast; he transmutes the tears of sorrow into jewels of joy; by day he is an all-illuminating light, and by night he is a fire, a light of defense and comfort. Among the happiest places on this earth are these Christian homes. Sanctified with prayer, resonant with praise, they stand on the very highway which leads to eternal blessedness, they are halting-places on the road to heaven, and ministering angels come out upon it to meet these aged pilgrims, and conduct them day by day, and mile by mile, to the city of light and the father's house.

When in the hour of destitution, perhaps companionless and alone, they can retire to such a home, and there spend their remaining days in comfort, surrounded by such a Christian atmosphere as that to which they were accustomed in the days of their health and strength, they can then say, as Mary Graybiel did to me in her own home on her 82nd birthday:

> How blessed it is to be old
> And sit near the sunset gate,
> Ready to answer its summons
> And willing with patience to wait,
> Knowing that carefully garnered
> Are all the sheaves of the years,
> For ahead are the glad reunions
> And behind all the struggles and tears.

Who would deny this peace of mind and rest for the fatigued body to a single one of these worthy pilgrims? And yet, for everyone received into these Homes many are turned away for lack of support.

Oh! that the scales might fall from our eyes, and that we, the Disciples of Christ, who have seen the New Testament doctrine so clearly, and have proclaimed so faithfully the faith once for all delivered to the Saints, and have seen the Christ identified with the needs of pagan lands, might see him now, hungry and thirsty and naked and sick in these, his brethren, knocking at the doors of our inadequately equipped and supported Homes for the Aged; and in little ones in desperate need, to whom the church should be both father and mother in the days of their helplessness; and, that we might have such a passion for this program of Jesus, that it might be said of us as of the early church: "They shared what they had with one another: there was not a needy person among them."

As long as there is need, as long as an aged Christian or an orphan child is neglected, and the Disciples of Christ fail to help from their abundance, they are untrue to their name. May the time soon come when it can be said of us, because of our faithful remembrance of Christ's charge to his disciples, "There was not a needy person among them." Then we will have no locked doors in any of our Homes, and the Kingdom will be established in the hearts of men.

Is a Unified Sunday Service Practical?

Three Churches Tell of Its Results

By CHARLES DARSIE

Superintendent adult work in the religious education department of the United Christian Missionary Society

WE HEREWITH present three plans that have been successfully carried out in as many different churches. In each case the aim was to combine worship and instruction in such a way that the church would be unified and its constituency receive the benefit of the regular worship of the church, the Lord's Table, the pastor's ministration, and the faithful Bible school teachers. We give the experiments in the words of the pastors of the churches involved, and as suggestions to other churches and pastors in similar circumstances.

Centralia, Missouri—FRANK B. WARD, PASTOR

"To break up the growing division in our church I offered to the church here a new morning program, —church-centered, communion-centered, and life-centered. For half a century Centralia has had its two morning services. The first was built around the teachers, the second about the preachers. We had the Lord's Supper in this second service but it was served incidentally to the sermon. The success of this service always depended on the 'heights to which the preacher arose.' We had numerous and sad conferences on 'how to get adults (a local problem here) to teach and how to get youth to preaching.' One day I awakened to the fact that our problem was how to get the same people to two incomplete services, and so I proposed a new service with preaching, communion and teaching as vital. Now we have had some experience with this service. Like Aaron and Hur upheld the hands of Moses, so our preacher and teachers uphold the Lord's Supper. It is central. The whole church is assembled for it. Since worship logically precedes teaching, we have classes last. We have divided our group into two classes: pre-church, which is the beginners and primary departments—they have separate worship; and the church group beginning with juniors. This new program works. Both children and adults are happy in it. The sermon is not longer than twenty minutes, usually not more than seventeen. It is rapid, and climaxes in calling attention to the Lord's Supper. The teachers and children in pre-church groups enter while the communion-invitation hymn is sung. They have reserved seats. When the whole church is in one place we serve the loaf and cup, each partaking simultaneously. The atmosphere is like a revival. My board and all teachers of the church are agreed as to its power. We have made a forward step. Nothing vital has been omitted. Only the outworn machinery of yesterday was scrapped."

Frank B. Ward

Earlington, Kentucky—R. H. STEWART, PASTOR

"The need for a unified program at Earlington grew out of a problem which seems to be universal among our churches—that of getting the people who attend the Bible school to stay for the church service and communion. The writer talked about the problem to many other pastors, both of our own and other communions, and found that his problem was theirs also.

R. H. Stewart

The idea of a unified program was hit upon. After much thought a unified program was drafted and presented to the church board and educational leaders in our church for their approval. It was then tried as an experiment for three Sundays to become the permanent program if successful. It has been in operation now for more than fourteen months. It has solved our problem.

"We think it is an absolutely unified program. It is divided into three periods: devotion, instruction, consecration. In detail they are as follows: *Devotion*: Organ prelude, Gloria Patri, invocation, Doxology, hymn, scripture, prayer, sermon, hymn of invitation; *Instruction*: Teaching Bible lessons in classes, reports, announcements; *Consecration:* Organ plays softly for about two minutes between this and previous period, hymn, communion, offering and offertory, hymn, benediction, organ postlude. The purpose is to do away with duplicated services as in the past, and to tie up the Bible school with the church in a very vital way.

"We have had two-thirds more people (men, women and children) attending the preaching and communion service, and the Bible school has increased in attendance also. We begin at 9:30 and close at 11:10. Our women like it because it enables them to get their dinners earlier.

"The Baptist Church here has also adopted this program and says that it has solved its problem. The writer feels that once churches begin to realize that the Bible school may be tied up to the church in a vital way, more churches will work out some such program to meet their need."

Alliance, Ohio—W. Cecil McCallum, Pastor
R. F. McLain, Associate Pastor

"For three years and a half the Alliance Church has been conducting a two-hour church assembly on Sunday mornings, offering a study, expression and worship group suited to every age. The distinction between church and school has been swept away and Christian Endeavor has been merged into this morning service.

"Frank recognition is made of the fact that life has diversity just as truly as it has unity. Teaching in the light of age and experience has long been recognized. There has been hesitation in offering worship in the same way. The weaknesses long predicted as the inevitable result of such a radical departure from traditional procedure have not been found in the Alliance Church.

"Every group is made to feel that it is in the Father's house. Wherever men and women, boys and girls, hold fellowship with the Father, there is the church. They are made to understand that their worship, their teaching, their activities belong to the church. Loyalty and devotion to the church has increased instead of diminished.

"The pastor is both pastor and superintendent. The associate pastor shares in this leadership. Departments are departments of the church. There is one budget for the whole work. There is one subscription and one series of offering envelopes. These are supplied the youngest child as well as those who are older. Here is the time schedule:

Children's Division

Cradle Roll—	9:15 to 11:15.	
Beginners—	9:15 to 11:15.	
Primary—	9:15 to 10:15	Worship.
	10:15 to 10:55	Study Period.
	10:55 to 11:15	Story Period.
Junior—	9:15 to 9:45	Expression.
	9:45 to 10:30	Study Period.
	10:30 to 11:15	Worship.

Young People's Division

Intermediate—	9:15 to 9:50	Expression.
	9:50 to 10:30	Study Period.
Young People—	9:15 to 9:45	Expression.
	9:45 to 10:30	Study Period.

These two departments unite in worship from 10:30 to 11:15:

Adult Division

9:15 to 10:30	Worship.
10:30 to 11:15	Study.

"The arrangement makes it possible for the pastor or the associate pastor to speak in two groups each Sunday morning. Some results are: More time to do what should be done with the children; six times as many young people in the expression meetings as attended the old Christian Endeavor; sixty per cent more people attending preaching and communion services."

The College of Missions at Hartford

THE new arrangement for the College of Missions to be affiliated for three years with the interdenominational School of Missions at Hartford, Connecticut, is a fortunate step. In the first place, the expense of maintaining a full school and faculty of our own, with the relatively small number of students preparing for the mission field just now, creates an impossible situation as far as continuing at Indianapolis is concerned. Then, it has long been realized that our students in preparation for the fields, who are already college graduates, as well as the returned missionaries, need some of the courses offered at a university center. Hartford, being a Christian university, offers these advantages in a unique way. The Kennedy School of Missions at Hartford, being a well endowed institution, with a faculty which we only need to supplement, makes the expense a minimum. In addition, it may be said that the three years experiment at Hartford will give opportunity to study the training of our candidates for the foreign fields, in the light of the new missionary situation and arrive at a definite conclusion as the best plan for the future.

S. J. Corey.

The Churches and the Simplifed Calendar

THE movement to simplify the calendar, stabilizing Easter and equalizing the months, has been making great headway. A national committee has been formed in practically all of the countries of the world at the request of the League of Nations, and on the American Committee the Federal Council of Churches is represented by its president of some one designated by him. The capacity is unofficial and does not commit the Federal Council or its constituent members to any given view on the question.

The proposed calendar consists of a thirteen months year, each month having twenty-eight days, beginning on Sunday. The new month, "Sol" would follow June, the 365th day would be December 29 to be called "Year Day"; "Leap Day" would come once in four years on June 29. Easter would fall every year on April 8. The convenience of knowing in advance without calculation when Easter and other church days occur is obvious.

All churches and church people in America are earnestly invited to give this matter careful study. If they find any real objections to the proposed calendar, they are requested to communicate promptly with the President of the Federal Council of Church, who will assemble all such information for the benefit of the national committee.

If the decision is reached during 1929, the new calendar will go into effect January, 1933, when January 1 falls on a Sunday. In case the decision is reached after 1929 the next date on which the new calendar can most easily be put into operation is 1939.

The Responsibility of Christian Women at the Polls

"The shrines of a people are the evidence and the revelation of that people's soul."

By MRS. W. S. LOCKHART

Executive Secretary, the Indiana Council on International Relations, Indianapolis.

IF WE follow the course of our democracy from the shrines of the past and the heroic self-sacrifice of Valley Forge, to the latest example of flagrant dishonesty among party politicians we seem to traverse a complete life cycle of a great political ideal from birth to death.

What a change has come over the world in the years since Thomas Jefferson penned the Declaration of Independence, in which the foundation of this government was laid and its political philosophy announced to the world! "There is no longer that simple, implicit and almost unanimous faith in democracy which once there was. It is challenged from within as well as without, and there has been no time within the memory of living man when those challenges were so direct, so emphatic, and so successful as at this moment."

The most insistent is that democracy has failed and become an obstacle to human happiness and human progress. They tell us our foundations are illusory and fallacious. They tell us that we assume that society is built on individuals who will each, if given a chance, wish to develop the best that is in him to cooperate with his fellows for the advancement of the public good and so promote satisfaction, justice, contentment and progress. They now tell us that all this has been proven by experience to be futile and misleading. Individuals do nothing of the sort. They are engaged in a struggle for material gain. They are anxious each to exalt himself at the cost of his fellows; that under our system there has grown up privileged classes, privileged individuals who exploit the masses, who live at their cost, and who pervert our democratic institutions to their own ends. They say we worship at the shrine of majorities. While majorities may determine the immediate step, they do not always determine what is right.

Another form of criticism is advanced in a recent editorial, part of which I quote:

"Democracy has been a garden without a gardener. It has offered its precious store of fertile earth and fertilizing sun and rain to rankest weed or poison vine on equal terms with the herbs of healing, the flowers of beauty, the trees of fruitfulness. The state of democracy today is that of a neglected garden, arrived at its inevitable autumn, when the householder must lay up what harvest he can for the winter."

A great French critic on being asked, "How long will the American government endure?" answered, "The American Republic will endure so long as it remains true to the principles of its founders."

This is our task as Christian women. Shall we sit still and permit forces without our country to destroy it? Will we let it be riddled by these attacks, complaints, and criticisms without action and without protest? Or shall we dedicate ourselves to a new service of constructive interpretation of those great democratic principles given us by our leaders and which we cannot give up without undermining the very foundations of our liberties?

THERE are sixty million eligible voters in our country. The latest figures show that nearly a third have never taken the trouble to register. That leaves about forty million registrants. Of these only twenty-two million went to the polls in the Congressional Election of 1926, and in the presidential election of 1924 the poled vote was about thirty million.

Taking the average of all our elections, national, state, and local, we find that what we really have in this country is not a government by a majority of the people, but government by a mere plurality of those politically interested.

It has been said, "If a people possessing suffrage will not help govern themselves, they will be governed by others, and very likely in a manner neither satisfactory nor creditable, which is precisely the thing that is happening in America today."

I wish to affirm with all the vigor I possess that I am not in sympathy with many of the campaigns now being put on by certain organizations throughout the country to "get out the vote."

People do not become good citizens by going to the polls. They go to the polls because they are good citizens, but this does not mean that all who go to the polls are motivated by the ideals held by those who founded our form of government. Dr. Harold F. Garnell of Chicago, after an interesting experiment in the stimulation of the non-vote, reached the conclusion that persons with some knowledge of politics and government are much more apt to vote than those with little knowledge of government matters.

The civic responsibility of an individual ends when he does not feel that he can thereby contribute to the greater effectiveness of popular government, and to vote unintelligently is a greater disservice to a commonwealth than not to vote at all. Therefore, it devolves upon us as citizens in a great republic to inform ourselves in the science of government, free ourselves from partisanship through a study of the issues, vitalize the party systems by creating issues, and stand for a higher type of candidates.

Sustained campaigns of civic education, discussing the common needs of the community and world problems, such as the elimination of race prejudice, the perplexing problem of poverty, the outlawry of war, eradication of disease, feeding the peoples of the world, a comparative study of religions, and the future application of science to physical transport, help to make people think in terms of citizenship, and stimulate civic responsibility. Dr Devine says that "such a study of issues is superior to any effort concentrating on influencing voters in the brief period of a campaign or the hysterical call for loyalty by party leaders."

Frank R. Kent in his book, *The Great Game of Politics,* gives a most interesting description of the precinct executive and his activities, which should help us to see the importance of the individual vote being based on an intelligent understanding of the issues involved. Mr. Kent writes, "The precinct is the smallest unit in the party machine, but while the precinct is the smallest, the precinct executive is the most vital. There are about 250,000 precinct executives in this country. He is the connecting link between the people and the party machine. Many will say, "I do not know my precinct chairman." It may be perfectly true that you do not know him, but this is the important fact, *he knows you.* He not only knows you, but he knows a good deal about you. Among the things he knows about you are how you are registered, how you generally vote, and, particularly, whether you vote in the primaries or only in the general election. The reason he has this information about you is that it is his business to have it. His standing in politics, his place in the organization, and in most cases his job depends upon his ability to carry his precinct at the primaries for the machine candidate. In the average precinct there are about 600 votes fairly evenly divided between the two main parties. Observation and experience have taught him that the bulk of the registered voters, qualified to vote in the primaries, do not do so. This curious reluctance of the voter to participate in the primaries simplifies the precinct executive's job very much. He has a list of those who do not take the "trouble" to vote, and an equally careful list of those who do. This reduces the number of voters with whom he must reckon in the primaries to say 125, which is a high estimate. When he has narrowed his list down to those who actually vote in the party primary, his task is a simple one. What he has to do then is to secure a majority. Sixty-five votes will do it safely in the bulk of the precincts, and it would be a very poor executive who is not worth that many votes in a "pinch."

This is the picture—all made possible because the Christian man and woman, capable of voting intelligently, if they would give time and thought to inform themselves, stay away from the polls. When we refuse to accept this responsibility, we refuse to accept our responsibility as a citizen on whom our country can count at a time when our foundations are being assailed.

I am willing to admit that politics today is in a deplorable state. Who will deny that bribery, dishonesty, personal ambition, and political gangs are in the ascendancy? Investigations have become the popular pastime of our senate. The high office of president of the United States is in danger of going to the highest bidder.

The issues are beclouded and many voters are befogged, confused, bewildered, because that is what the political leader often intends them to be. Many are deterred by the system that confronts us when we undertake to register. We are likely to be treated "as criminals being subjected to a Bertilion measurement." Every voter is presumed to be a crook or a repeater until he proves his innocence. The answers that must be recorded correspond to those inscribed in the rogue's gallery—name, age, birth place, location, length of residence, height, weight, color of hair, color of eyes, physical defects, etc. Sensitive folks naturally shrink from the first experience, but to follow the path of duty in any undertaking requires courage. When one has visualized the importance of the task, they will not be deterred by any artificial barrier.

I feel sure there is no need for me to add persuasion. It is no child's play to save the priceless contribution of our fathers from overthrow. America is ours today. It cannot be upheld by lip service. It cannot be maintained and protected by the tributes we pay to the great names and the great personalities of the past. They may guide and they may inspire, but the actual work of preservation and protection devolves upon us, who hold within our own grasp that sacred privilege which is no other than the intelligent ballot.

The New Home for the College of Missions

Hartford Seminary Foundation Opens Its Heart and Halls

By CHARLES T. PAUL
President of the College of Missions

William Douglas Mackenzie, president of the Hartford Seminary Foundation

BECAUSE of the small group of students in training, and the relatively large expense in attempting to conduct the College of Missions at Indianapolis, the teaching functions of the school were suspended last year and the group of students sent to the Kennedy School of Missions at Hartford Seminary Foundation, Hartford, Connecticut, together with a group of furloughed missionaries. The year's experiment there has been very encouraging and has led to a decision to affiliate the College of Missions with the Hartford school for three years.

The decision to associate the College of Missions temporarily with Hartford does not issue from sudden impulse. Through the past several years, when the proposal to transfer the College to a large educational center offering the graduate facilities increasingly necessary for the preparation of missionaries, has been under discussion, Hartford has never been absent from consideration.

The terms of the effected affiliation, briefly stated, are as follows:

(1) The College of Missions preserves its full legal and institutional identity, with power to grant degrees.

(2) Disciple students, though registered in the College of Missions, have access under selective guidance to all the courses, residential accommodations, and other facilities offered by the Hartford Foundation, on equal terms with the students of the Hartford Schools.

(3) Hartford students, likewise, have equal access to courses provided by the College of Missions.

(4) The courses contributed by the College of Missions will be supplementary to those already existing in the regular Schools of the Foundation, so that there will be no duplication of work.

Avery Hall—Case Memorial Library, the temporary home of the School of Missions

(5) The College of Missions will issue a separate catalogue, listing its own faculty and students and announcing its own courses, as well as relevant courses from the curricula of the Hartford Foundation Schools.

(6) The College of Missions Library will cooperate by loans to the Hartford Library as far as its supplementing resources permit, and as special requirements demand.

The immediate contribution in personnel which the College of Missions is expected to bring to the Hartford Foundation is, for two reasons, not numerically large: first, the small number of student-candidates which it is possible to encourage, in view of present conditions in the mission fields; and, second, the limitations of the College budget. Therefore the faculty will be small as compared with the full staff formerly maintained in Indianapolis. It will consist of Dr. Clarence H. Hamilton, formerly of the University of Nanking, China, who, while occupying a full professorship, will act also as dean and adviser to the College of Missions students. Dr. Hamilton will give a required course in the history, polity, religious message and mission of the Disciples. He will develop also new courses in the China department, and in philosophy—all bearing upon the Christian message and mission of the College of Missions. who is still responsible for its activities, will be in residence at Hartford at least a portion of each semester, conducting courses on Latin America, and seminars on other subjects as may be required. In addition to this, and to the

work of Dr. Hamilton, a number of special lecturers, later to be announced in the college program, will present brief courses on various fields. Altogether the organization and work of the college will be sufficiently strong and distinct to secure a sense of solidarity, stimulated by spiritual communion and devotion to a common task, thus perpetuating the spirit and tradition of the institution developed at Indianapolis. Special measures will be taken to keep the group in vital touch with the interests and activities of the brotherhood, while the life of both students and faculty will inevitably attract enrichment from the wider Hartford fellowship.

The Hartford Seminary Foundation, located in the beautiful Connecticut capital, is the enlarged successor of the well-known Hartford Theological Seminary—an institution which, in its own right, since its Congregational origin in 1834, has stood in the foremost rank among the centers of higher Christian learning in America. In 1903 the seminary for the training of ministers was supplemented by the incorporation of a second institution, the present Hartford School of Religious Education, which began its work as early as 1885. In 1911 a third establishment opened its doors—the world-encircling Kennedy School of Missions. In 1913, under a new charter, these three schools of equal academic standing and coordinated activities were merged into the actual Hartford Seminary Foundation—"a single corporation in the nature of an interdenominational University of Religion."

Almost from its origin Hartford has been imbued with a missionary impulse. From its halls more than five hundred graduates have gone out to the principal fields of the world. It is not surprising that this rich tradition should have been intensified under the presidency of Dr. William Douglas Mackenzie. He himself was born in a missionary home, the son of the eminent missionary statesman, John Mackenzie, successor to Moffatt and Livingstone among the Bechuanas of South Africa. At the Edinburgh Conference of 1910, Dr. Mackenzie was chairman of the commission which presented the epoch-making report on "The Preparation of Missionaries." Immediately thereafter the missionary department at Hartford was expanded into the Kennedy School of Missions. It is with this school that, in both origin and objective, the College of Missions has felt itself most closely akin, the two institutions arising almost simultaneously in response to the Edinburgh demand for a specially trained

Mackenzie Hall, the dormitory for women

Hartranft Hall, the theological

missionary leadership. Throughout the ye
project has frequently been discussed (and
ously championed by President Mackenzie)
bining the two schools into one great center
cialized preparation for mission work in al
This dream seems now, at least partially, to
ized. Both President Mackenzie and Dr.
Warren Capen, the dean of the Kennedy
have been guests and lecturers at the Co
Missions, while from Indianapolis have gon
delegations for conference at Hartford.

Recently the Schools of the Foundatio
moved to a new campus of about thirty
occupy the present glorious buildings—a
new plant of five structures of amber-ting
tonbury granite, chiefly of collegiate Goth
erected at a cost of several million dolla

the arch under Avery Hall tower

igs were dedicated in May, 1927, at a bril- eremony of solemnity and rejoicing which it to Hartford congratulating representatives leading colleges and universities of the coun- gether with hundreds of alumni from many of the world. The accompanying illustra- rive faint images of these temples of Chris- arning. Avery Hall with its majestic tower, hly carved niches and its old-world mul- windows, accommodates the School of Mis- the administrative offices of the Foundation ie Case Memorial Library of about 125,000 es and more than 50,000 pamphlets, including ularly rich collections on China, Japan and ear East. Hartranft Hall, named for a for- resident, is the new commodious home of the gical Seminary. Knight Hall, contributed by its former Dean, Dr. Edward H. Knight, is occupied by the laboratories and classrooms of the School of Religious Education. Particularly beautiful are the vast and sumptuous dormitories, Hosmer Hall, a residence for men students and Mackenzie Hall for the accommodation of young women students.

Among the characteristics which distinguish Hartford as a center of Christian education, the following are sufficiently impressive to attract special mention: (1) Its university atmosphere. In academic standards and methods, in emphasis upon accurate, thorough-going scholarship and truth-questing research, in cultural interest which embraces the world, it illustrates its own declared ideal of a "University of Religion." (2) Its interdenominational and international communion. In a single year its student attendance has embraced representatives of more than fifty Christian bodies and societies. While each group is free and encouraged to follow its preferred loyalties all are bound together by "the Hartford spirit" in a fellowship that transcends denominational boundaries in fraternal Christian unity. This fellowship is shared by foreign students from many countries. (3) Its emphasis upon the Scriptures as the cardinal source of Christian education and training for Christian work. More than fifty courses on the Bible are offered. (4) Its rich and full evangelical tradition. Hartford has the confidence and patronage of evangelical churches in general for her contribution to the constructive interpretation of the essential Christian verities which are dynamically fundamental to Christianity's world mission.

The Kennedy School of Missions offers some 90 courses on The Teachings of Christianity, Phonetics and Languages of Mission Fields, Psychology and Education, Sociology and Ethnology, History and Methods of Missions, Moslem Lands, China and Japan, India (a comprehensive department headed by Dr. George W. Brown, formerly Dean of the College of Missions), Latin America, Africa, medicine and hygiene, domestic science and other subjects as may be required. With the proposed supplementation of these courses by special instruction relating to the history, ideals and mission fields of the Disciples, the important work of preparing our missionary candidates will proceed in the Halls of Hartford.

Hosmer Hall, the men's dormitory

Board of Education and Work of Our Colleges

Transylvania's Commencement Outstanding—Faculty of C. C. C. Give First Appolliad—New Building Dedicated at Hiram—Dr. Pritchard Attends Retreats

ON MAY 29 Atlantic Christian College at Wilson, North Carolina closed one of the most successful years in the history of the college. The largest enrollment and the largest graduating class show progress and substantial growth. Dr. H. W. Chase, president of the University of North Carolina, delivered the commencement address. President H. S. Hilley awarded the A.B. degree to twenty-eight young men and women.

An unusual and unique program was presented on class day. A short history of the beginning of Atlantic Christian College was given by Clem Banks, after which the history was continued in order of years down to the present time by members of the class. The young ladies in the class wore dresses representing styles during the period of twenty-six years, and each member of the class recalled numerous incidents during the life of the college or some incident typical of the college life.

The farewell sermon, which has become a part of the commencement program of the college, was preached by John Barclay, minister of the Christian Church and student pastor of the college. He appealed to the students to dedicate their lives fully to the problems that confront them.

Fort Worth, Texas. Students and ex-students of Texas Christian University played a large part in the recent convention of the Texas Christian Endeavor Union at Amarillo.

One of the most popular of all convention speakers was Miss Doris Shelton, daughter of the late Dr. A. L. Shelton and Mrs. Shelton. Miss Shelton, who will receive her Master's degree at Texas Christian University this summer, won a place in the hearts of the delegates to the convention and was called upon many times to speak.

Dr. and Mrs. Fred Norris, of San Angelo, Texas, were also among the convention speakers. Dr. Norris received his A.B. degree from Texas Christian University in 1921, and then completed his medical work at Galveston. He has served in the missionary field in Mexico and Porto Rico.

Elmer Henson, minister of Van Alstyne Christian Church, class of 1927, was in charge of the Disciples' Young Peoples' Conference and presided at the luncheon for our young people.

William J. Spreen, class of 1924, pastor of the Morningside Christian Church, Fort Worth, was in charge of the conferences on Christian Recreation.

Miss Gladys Grim, vocational superintendent of the Texas Christian Endeavor Union and a junior at the University, was in charge of the Life Work Recruit activities. She presided at the Recruit banquet, and was in charge of the pre-prayer meetings before each session of the convention.

Edward D. Hamner, a graduate ministerial student in Texas Christian University was in charge of Leadership Training work and was presiding officer of two sessions of the convention.

Lexington, Kentucky. More old graduates and friends attended the commencement activities at Transylvania College during the first week in June than for a number of years. The baccalaureate sermon was delivered by Dr. A. W. Fortune in the Central Christian Church, Sunday evening, June 3. At the fifty-eighth annual commencement of Hamilton College, which was held in the chapel of historic old Morrison, the address was delivered by Dr. Homer W. Carpenter, an alumnus of Transylvania College and The College of the Bible, now pastor of the First Church of Louisville.

—*Darling in the St. Louis Globe-Democrat.*

Those ticklish moments before the parachute opens

On the morning of June 6 occurred the one hundred and thirtieth annual commencement of Transylvania and the sixty-third of The College of the Bible, though in reality it ended the one hundred and forty-eighth year of Transylvania's existence, for it was chartered by an act of the Virginia Legislature in 1780. The address of the occasion was given by Dr. Will D. Howe, of New York City. His words of encouragment and appreciation for these institutions were inspiring to all.

The degree of Bachelor of Arts was conferred upon fifty-two students, the degree of Master of Arts upon four students, and the degree of Bachelor of Divinity upon two.

The commencement exercises were concluded by a large and enthusiastic alumni luncheon. The oldest alumnus present was Wharton S. Jones, who celebrated the fifty-fifth anniversary of his graduation and gave one of the brightest and wittiest talks ever heard at such an occasion. There were representatives of almost every class from his class of 1873 until the present time, but in some instances a few gaps were noticeable by reason of the fact that the class has no survivor.

The summer session of Transylvania and The College of the Bible began on Monday, June 11, with an enrollment of one hundred, the largest number since the summer session was established as an integral part of the college year.

Los Angeles, California. Not to be outdone by the students, whose original presentations were given at the chapel hour some three weeks earlier, members of the faculty of California Christian College presented their first Apolliad. An Apolliad is an intellectual field day, at which time artists in the creative fields present their best productions.

Professor Otto T. Hirschler, director of music department, played two piano numbers of his own composition, "Allegro Maestoso" and "Rondo." Professor Frank J. Sucher sang three of his own numbers, "An die Enfernte," "'Tis Springtime," and "Three Roses Red"; while S. R. Donaldson used a brass quartette for his number, "California Christian College." The quartette personnel was Robert Schock, trumpet; Edward Russell, trumpet; Elmer Coker, trombone, and S. R. Donaldson, trombone. Mr. Donaldson's second number "C.C.C." was sung by Professor Sucher with Professor Hirschler at the piano. The students were loud in their praise of this innovation on the part of the faculty.

S. J. Mathieson and C. A. Cole, ministers at Hollywood and Glendale, respectively, and both trustees and members of the executive committee of California Christian College, were honored by their alma maters during the month of June. Mr. Mathieson returned to Drake University to receive the Doctor of Divinity degree and delivered the baccalaureate address, while Mr. Cole performed a similar service and received a like degree from Wichita University, Kansas.

Hiram, Ohio. Rededication of the Association Building, recently rebuilt to provide a new gymnasium and other equipment for the physical education of the students, an enlarged auditorium with modern stage, recreation parlors and administrative offices, was a feature of commencement activities this year at Hiram College. Dr. Webb P. Chamberlain, president of the alumni association, presided. The service was opened with a prelude played by E. A. Bredin on the Ellis Memorial Organ. Dr. E. I. Osgood, class of 1895, presented a historical statement about the building, and several students spoke of the ways in which the building will serve the cause of education at Hiram. Craig W. Schwartz, class of 1913, delivered the dedicatory address. The building was presented to the college by Frederick A. Henry, chairman of the board of trustees, and accepted by President Miner Lee Bates.

After the dedicatory services in the evening the commencement play, entitled "The Sunken Bell," was presented in the auditorium. At the close of the play the audience was invited to come back of the curtain and see the mechanics and other matters of dramatic technique involved in the production. Members of the cast acted as hosts and hostesses.

Indianapolis, Indiana. Dr. A. C. Garnett of Adelaide University, Adelaide, Australia, has accepted the Chair of Apologetics in the College of Religion, Butler University. Dr. Garnett will fill the chair made vacant by the transfer of Professor Tolbert F. Reavis to the department of sociology in the College of Liberal Arts. Dr. Garnett is a native of Australia, and comes with the highest endorsement of the educators and church workers of his own country and other lands. Dr. and Mrs. Garnett and their two children will arrive in America in September before the opening days of Butler.

Four prizes of $25 in gold each, given by William G. Irwin of Columbus, Indiana, vice-president of the board of directors of Butler University were awarded to students in the College of Religion for excellence in various departments. Arthur B. Mills, who is working this summer in the office of the Board of Education, received the prize for having the highest record in New Testament Greek; Miss Mildred Hamilton in Hebrew; Henry Toogood, in Christian Doctrine; and the fourth prize for the best sermon was divided between George Wilson and Hermon Hosier.

Bloomington, Indiana. J. C. Todd, dean of the Indiana School of Religion, represented the Board of Education and the University Committee of the Council of Church Boards of Education at the Y. M. C. A. Student Conference at Estes Park, Colorado, in June.

Spokane, Washington. Commencement exercises at Spokane University this year were more largely attended than any in recent years. It also marked the close of one of the best years in the history of the institution. In speaking of students who have been preparing for religious work, President Roy K. Roadruck said, "We have had twenty-seven young men in training for the ministry of the gospel, or some other form of whole time Christian service. Eight of these preached their first sermons during the past year. In addition to these young men there are about twenty young women looking forward to whole time service in the ministry, mission field or in religious education. There is an increasing interest and an increasing number of students enrolling in the college for religious education."

The regents of Spokane University met on the afternoon of commencement day and planned the work for the coming year. They have practically only one problem to face, namely, the financial one, and when it is solved Spokane University will go forward with rapid strides.

Cisco, Texas. During the past school year Randolph College had enrolled 185 students. Of this number 120 were in the college department. In the first year college class there were 90 enrolled and in the second year class 30. There were 42 in the high school department and 23 in Fine Arts and unclassified. This is a 50 per cent increase in enrollment over last year. This includes students from nine states in addition to Texas. About 85 students took work in the education department, of which number more than half expect to teach next year.

Eureka, Illinois. President Bert Wilson of Eureka College is attending a six weeks' course in Columbia University this summer and is specializing along the lines of education and administration. Both Columbia University and University of Chicago conduct sessions for college presidents and deans during July and August. This is a new undertaking in the field of higher education.

The Board of Education is undertaking to gather data from the preachers with respect to the qualifications and training of our ministry. This is to be put in book form so as to be available for those interested in the subject. R. B. Montgomery of Yale University is to formulate the results of the study as a thesis for his Doctor's degree. This is a much needed piece of work and will be helpful to every minister.

Dr. H. O. Pritchard attended three ministerial and laymen retreats during the month of July, and gave a series of addresses at each. The first retreat was at Camden Point, Missouri, July 3 to 6 inclusive; the second one at Lake Cisco, Texas, where Cisco's million dollar dam is located, July 6 to 15 inclusive, and the third one at a Boy Scout camp, named Toad Hollow, seventeen miles from Buffalo, New York, July 21 to 23.

A Shakespearean garden which is being cultivated on the Mount Union College campus, Alliance, Ohio, was dedicated at the college commencement exercises this June. An attempt is being made to grow in this garden all of the flowers, shrubs and trees mentioned in Shakespeare's works or grown in his time. Thus far thirty-six varieties have been planted. When completed it will be one of the most unusual gardens in Ohio.

On his birthday each year, King Albert of Belgium bestows decorations upon persons who have rendered distinctive service to the Belgian Government. This year A. F. Hensey, one of our missionaries at Bolenge, Africa, shared in these birthday honors, receiving the decoration of "Chevalier de l'Ordre Royal du Lion"—Knight of the Royal Order of the Lion of Belgium—as a recognition of his service of more than twenty years in the Belgian Congo.

In 1918 King Albert made Mr. Hensey a life member of the Royal Commission for the Protection of the Natives, on which commission he has rendered a notable service.

Faculty and graduates of Phillips Bible College, Oklahoma, June 1928

Cementing the Tie That Binds

By VICTORIA BYERLEE

Being part of a letter written to Arthur E. Worthy and the East Side Church, Long Beach, California, of which Mrs. Byerlee, of Africa, is the living link.

Up the Ubgangi,

January 25, 1928.

WE ARE making an itinerary of our Ubangi, Ngiri district, and have been aboard the SS Oregon a week.

I wish you could see the strange scene that I view from my cabin. To my left I look out at the placid waters of this mighty Ubangi River, stretching half a mile or more to the beautiful wooded shores of a big island. To my right I gaze on the steep bluff against which our boat is anchored and on top of which the village is located. On the edge of the bluff the steamer workmen's wives have built their fires and are busy cooking the morning meal. While the meat or fish and *bosaka* (fresh palm oil) stews in the big black earthen pots, the women, seated on their low stools with a small, smooth log, each, between their knees for a mixing board, pound out plantain cakes with rude rolling-pins. These cakes with the meat and *bosaka* will make a rich, filling meal such as they all enjoy so much.

The village women clad only in very short grass skirts, many with little naked babies perched on their hips; men clad only in loin cloths, their bodies and big knives, which each man carries on his hip, plentifully smeared with a red paste and having the most fantastic hair cuts, with little naked children, stand around and gaze at us as curiously as we at them.

Some of the steamer boys are fishing along the water's edge and one just now caught a fine ten pound fish resembling our salmon only not quite so red. A little farther down stream some people are bathing and a canoe just passed manned by six small children standing and paddling, their black bodies bending gracefully as they ply their oars in time to the weird song they are singing. Over all the sun is shining warm and nice and all are enjoying it after the cold night. Yes, it was cold! I slept under a counterpane and a heavy blanket. The days here are very hot and the nights cold.

We reached this village about five o'clock last night and held a service with the Christians, and our medicine boys worked very late giving neosalvarsan injections to those suffering with yaws and other diseases which this treatment cures so quickly.

We have passed great stretches of sand, like golden islands in the river. Sometimes we have seen huge crocodiles sleeping in the sand. Mr. Byerlee killed one measuring twelve feet in length which furnished three days' meat for the crew and native passengers, some forty people in all.

Such groups as this are a common sight on an itinerating trip

Great flocks of very large birds gather mornings and evenings on these sandbars, appearing like men from a distance, for they are nearly as tall as people. Mr. Byerlee killed two pelicans and a boy brought the head to show us the enormous quantity of water he had been able to put in its beak. There must have been a gallon.

He also killed a big buffalo a few nights ago. With its mate it was feeding along the top of the bluff near the water. The steak is very fine, almost like real beefsteak, a dish we often long for out here. At night the natives built racks above their cooking fires and dried the meat, the smoke almost curing us as well.

January 27.

We left Mbatci yesterday morning. I felt so sorry for the evangelist's wife who was one of my girls in Bolenge before her marriage. She was so homesick to go visit her people, having heard only once from them during her year's stay at Mbatci and then her father was ill; but the water was so low that we could not venture farther upriver.

We promised this young evangelist's wife that she might go home for a visit the next time the boat came up but even so her eyes were wet with tears as she bade us good-bye. Two of my girls are married to evangelists and living in this district.

The foliage along the river is so beautiful. Among the dense green occasionally a flaming red foliaged tree will appear or a golden or russet one. Sometimes a tree with tender green foliage and with bright red flowers and with soft gray moss hanging from its branches is seen, others with great clusters of white leaves which look like blossoms. One tree whose branches were absolutely bare had twelve black monkeys playing on it.

As we went up river we stopped at every village where we have evangelists and held services, consultations with the evangelists and baptized all the inquirers who were ready for baptism. Our two medicine boys treated the sick; especially were they kept busy giving injections of neosalvarsan which heals so many of the diseases of these people. There were thirty-six baptisms on this river and many more inquirers who will be ready the next time the boat goes up, some six months later. This we consider very good for this district which is a difficult field.

Ngondo on the Ngiri River,

February 2.

When we reached Bobolo returning down the Ubangi River, Mr. Byerlee and his men with the district evangelist left me, they to go overland, visiting some inland villages and I to go via steamer around and meeting them at Ngondo. Myra and I were the only white folks on board but we felt no fear and the Captain and all the crew were especially kind to us, feeling we were left to their care.

The Ngiri River is smaller and its waters as dark as strong coffee. It winds like a snake sometimes between pretty wooded banks where the villages are and again across great stretches of low marshland which is covered with tall slew grass. It is here buffalo feed and we saw three, one so near we saw him switching his tail. We reached

Ngondo one day and the itinerating party the next. The water being high, the men insisted on making a sort of carrier of a chair fastened to two strong poles for Mr. Byerlee to ride in. He said it was rather nerve racking to be carried thus over a crooked path composed mostly of logs which formed rude bridges. Sometimes he was only a few feet above water and again ten or twelve feet above it. The poles over which the men were walking were slippery and often buried two feet under water.

There were a hundred inquirers and the teachers from these inland villages who came in to Ngondo, where we had a four days' convention.

Sunday morning Mr. Byerlee, Captain John and Mose, the evangelist, baptized one hundred and twenty people. The candidates were lined up on the water's edge, the Christians on the bank above, singing, while three candidates would wade out to the waiting ministers, be baptized and return to their places and three more candidates take their places. It was a very impressive scene and took forty minutes for the ceremony. When all were baptized and greeted by the Christians they were given baptismal certificates. There were four hundred ninety-nine by actual count at the morning service, over three hundred partaking of the communion which meant they were Christians of good standing. This in a village which could only boast a few more than a hundred inhabitants, many coming from a distance.

The teachers were so anxious for more workers in the villages of this district that they were willing to take less pay to have more money for new teachers. This means a big sacrifice on their part for they get so little. The work is growing fast in this Ngiri district but it once was as difficult a field as the Ubangi.

However, these people are more civilized, living in good houses of two to four rooms to a family and high enough to walk into them standing upright while in Ubangi it is quite different. There the houses are not more than six feet high and built long and narrow without partitions and accommodating many families. One side is left open for the people to dart in and out. We left Ngondo yesterday and already we are getting away from the open marshland and into a wooded country. We slept last night at a village which is famous for its clay cooking pots. The roof of our steamer is loaded with them, our crew having bought them to sell in Bolenge. These people are great traders. Everyone has been selling salt or "toko" bread or ripe bananas in every village where we stopped.

February 9.

Last night we slept at Bobangi where we were greatly distressed to hear of a young boy having been taken by a crocodile. He and two other boys were in swimming and an older boy watching from the bank. Two of the boys came ashore saying they had felt an animal near and called to the other boy but he did not come and has not been seen since. Everyone was sad over this calamity. We hope to reach Bolenge tomorrow. Having had a fine itinerary we are glad to get back home.

Just as we were leaving Bolenge your Christmas gift arrived. Thank you once more for your love and appreciation as expressed in this generous way. I have had no difficulty in deciding how to spend the money as we are building another unit of our girls' dormitory and I will now be able to get new beds for it as I did for the other one through your generosity. I may be able to add a few more conveniences which I could not otherwise have had. The girls are very proud of their new sleeping quarters and are grateful to you for your share in making them more comfortable. I may get myself some little thing I need, too, just as a keepsake from you all.

What the Year Shows in Africa

The following article appeared in the April, 1928, number of "Ekim'ea Nsango," which is the only magazine for the Lonkundo speaking people in Africa. This magazine is published on our own printing press at Bolenge by our workers, both missionaries and Africans, and is the organ which binds the mission together. Its circulation covers our entire field in Africa. The translation is a very literal one.

NOW let us read the things which were done in all the stations in the year 1927. We see that the grace of God was with us and all the church in that year, which is completed, and the power of our Lord Jesus Christ was with us, too.

Behold the number of people who were buried in water (baptized):

Bolenge	1,438
Lotumbe	1,700
Monieka	295
Wema	63
Mondombe	351
Coquilhatville	7
All stations	3,854

And the number of all the Christians who are in the churches now:

Bolenge	6,536
Lotumbe	8,627
Monieka	1,796
Wema	386
Mondombe	2,220
Coquilhatville	63
All the Christians	19,628

The amount of offering which the Christians set aside:

Bolenge	44,133.45
Lotumbe	31,564.35
Monieka	19,610.50
Wema	4,427.50
Mondombe	13,800.50
Coquilhatville	668.50
Total offerings—francs	114,204.80

And the number of children in all of the schools:

Bolenge	2,712
Lotumbe	3,250
Monieka	1,501
Mondombe	2,456
Wema	268
Coquilhatville	17
Total children	10,204

The number cared for (total treatments) in the houses of medicine (hospitals):

Bolenge	30,586
Lotumbe	26,500
Monieka	18,206
Mondombe	5,537
Wema	7,373
All treatments	88,202

The number of teachers (preachers) of the gospel and of school:

Bolenge	296
Lotumbe	225
Monieka	93
Mondombe	76
Wema	27
Coquilhatville	1
All teachers	718

And in many other things we see that the year of 1927 has succeeded. Another thing of great joy is that three of our Congo men were set aside in the work of the Lord Jesus (ordained). Those men are Mpoku Anoka, James Bofei and Inkima John (SS Oregon Captain). We see that all the work exceeds the work of the year 1926—in the number of people buried (baptized) and in offering and in the schools.

Let us not grow weary in helping the good work; if we do not faint we shall reap in a fitting time.

DEATH has recently claimed two mothers who each sacrificed the close companionship of a daughter in order that she might carry the gospel to needy China. Mrs. Lucy Hill, mother of Mrs. Herbert Fillmore, died June 15, at her home in Indianapolis, where she was a valued member of the Third Church. The mother of Miss Nancy Fry died in Bedford, Indiana, during the time of the state convention held in that place. Mrs. Fillmore and Miss Frey were coworkers in the station at Nantungchow, China.

Mrs. A. E. Elliott, formerly a missionary in Asuncion, Paraguay, suffered the loss recently of a sister, Mrs. Kingsley Miner of Sac City, Iowa.

A brother of Miss Etta Nunn of San Luis Potosi, Mexico, recently died quite suddenly.

Silvestre Morales—God's Young Man

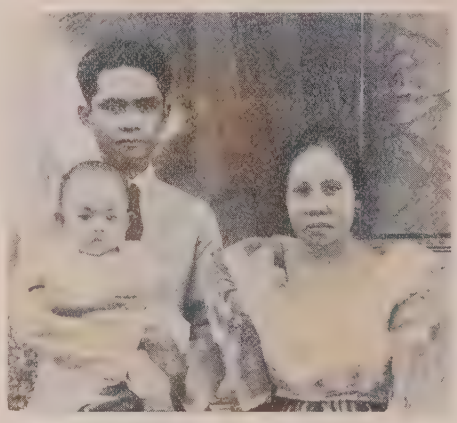
By FRANK V. STIPP

I SAW him for the first time—this young man of God—some twelve years ago. He was then but a lad, tall, thin and frail. He was standing outside of an oriental market in a small town in the Philippine Islands. His face was intense, his long forefinger was describing circles in the air before him to illustrate the words he was speaking. The group of people, old and young, squatting before him listened eagerly, never taking their eyes from him. As I came to know him better in the years that followed I realized that this was a true picture of him—an earnest bearer of the good news in the midst of a group of eager listeners.

After finishing the elementary school and teaching a few years to earn money for the care of his sick father, Silvestre Morales came in to high school in the provincial capital. He was of very humble parentage, his clothes were not overly becoming and he was still frail of body. At a casual glance he might easily have been passed by but before long his influence was being felt throughout that school. Like Henry Drummond and Henry B. Wright he had a ready entrance into the lives of students of all kinds. The hardest seemed easiest to him. There was a town whose students came in to high school, which seemed to pride itself on its number of criminals and its resistance to the gospel. Its people were wealthy and proud. But this young man of God began making friends with them, visiting them in their rooms and inviting them to take walks with him. Even the sons of the wealthy and proud could not but appreciate an hour spent in the presence of such a spirit. Soon they were under the spell of his personality and that of Jesus Christ which he reflected, and ere long they were seeking admittance into the church. This sort of business went on for the full four years and no one ever knew how many he did bring to Christ during those four years of high school.

In fact few knew much of the good he was doing. With scarcely any resources save a scant salary paid him for Sunday services, he undertook not only his own support but that of two orphaned nieces. He confessed that he ate meat but once a week and that aside from the plate of rice which came three times a day, he had only one vegetable daily. Money seemed almost out of his thought. At one time in his enthusiasm he ran up a big bill with the mission for Bibles and New Testaments which he was giving away to those that he thought required them. He gave them away freely, having them charged to his own account, apparently with the thought that money should not stand in the way of a person receiving the word of God or perhaps with no thought at all about the money.

Soon after his entrance into high school he was assigned one of the most difficult and unresponsive fields in the province in which to do Sunday work. He went out Friday evenings and held meetings. He spent Saturday in the homes of the people being helpful in many ways. He was up early Sunday morning seeing to it personally that the people were off to church. Soon things were happening in that little town. The church took on new life. It began to take the prize for the largest number attending institutes and conferences. Twice this young man of God was dragged into the courts by the jealous Roman Catholic priest but acting as his own lawyer he was given the decision each time by the Catholic judge. Before he was through high school the central church in the provincial capital called him to be its pastor, paying him his full salary from its own treasury.



Mr. and Mrs. Silvestre Morales and baby, Claveria, Philippine Islands

And such a preacher as he was! Still frail, to that eagerness of youth had been added a poise and dignity that rested well upon him. He easily stood out as a marked man—as a man of God. Like Savonarola in the old Duomo he could make the people laugh at their hardships and weep over their sins. One day after a few years' absence the missionary had an opportunity to sit again in that congregation and hear this young man of God preach. He felt the grip of that personality on his own heart and upon the hearts of all those present. It was at a particularly trying time in the mission's history and after the service the missionary sought him out and with tears in his eyes said, "If I could only come and be in your congregation regularly, I could be a better Christian." Then the young man replied with that quiet dignity and graciousness of manner that is the mark of the truly great, "How much more fitting that I should learn of you."

High school finished, he aspired to take the seminary course. He came down to Manila in the summer time and became a timekeeper for a Japanese construction company, and it was only a few days until those Japanese were over buying Bibles. In a few weeks he was at home in every needy part of the city. He visited the large number of people from his own part of the country and became concerned over the conditions in which they lived. He began a movement for their betterment. But his stay in the seminary was not for long. Those nearest him had always feared that his frail body would snap. His eyes had been failing him for some time. Fearing blindness he had already memorized great passages of Scripture and scores of hymns. Now the doctors told him if he was to save his eyes at all they must have absolute rest.

So back to Laoag he came, ready to fill any place, asking nothing for himself. When he noticed a bit of jealousy on the part of one who had taken over a portion of his work, he asked to be assigned to a far distant station. Once before he had gone to the mountains and in a few short weeks had turned the faces of hundreds of pagans Christward. Now he was given the privilege of working in an agricultural and lumbering town at the foot of the mountains. By this time he had married and with his little family he set out for his new home, which he writes he wants to make his permanent home. Although isolated it is an important center and in that new field he is finding the joy and success which have characterized his work all along.

The latest word is that he is soon to be in America. Out of a very meager salary he has saved money for a third class ticket across the Pacific. He has always been especially interested in the work with young people. He heard of the World's Sunday School Convention and determined to represent his people. He will not be able to take a regular course of study in America but he is anxious to visit the churches of America and observe the work they are doing. He wants to receive the inspiration that will come to him from the fellowship with his brethren in America. Perhaps in his own humble way he wishes to impart some inspiration. May this visit be a blessing to him even as he will be a blessing to all those he meets.

Five great enemies of peace inhabit with us—avarice, ambition, envy, anger and pride; if these were to be banished, we should invariably enjoy perpetual peace.—*Petrarch.*

Yang Shao-nan, pastor of our church at Nantung chow, China, his wife (seated) and five of his six children—a typical Christian Chinese family

Our Pastor At Nantungchow

By LOIS ANNA ELY

FORTY-SEVEN years ago Yang Shao-nan, the pastor of the Nantungchow Christian Church, was born in Chinkiang, near what is now the foreign settlement. His parents were Hunanese. His father made the long journey to Chinkiang to undertake the office of postmaster for the three large centers of Chinkiang, Tsin-kiang-pu and Hwai-an-fu.

As a child, Mr. Yang studied at home under a Chinese tutor, working for the mastery of Chinese. He had his grounding in the classics then. Nor was his practical training neglected. He was so skilled in the use of the abacus that when he came to enter school, mathematics was not the closed book it is to so many who have only a classical training.

Mr. Yang's father died when the boy was only ten. Friends of his took a kindly interest in the son, and one of these, a compradore for an influential British shipping firm, recommended him to our Boys' School at Nanking Drum Tower, the little school which made the name of F. E. Meigs so much loved and respected in the educational circles of the lower Yangtse. Mr. Yang went to Mr. Meigs' school at fifteen years of age. He had between twenty-five and thirty schoolmates, ranging in rank from primary to college. Mr. Yang, like all the other boys in that select group to whom Mr. Meigs ministered so devotedly, has the utmost appreciation for his self-sacrificing principal. He says, "Mr. Meigs loved us as though we were his own sons." It was Mr. Meigs who led him to be a Christian.

At twenty-one he graduated with a B.A. degree and became a teacher in Mr. Meigs' school. Two years before his graduation he was married in strict Chinese fashion to a bride he had slyly looked at only once—a bride chosen for him by his sister from the home of a good friend. God's richest blessing has rested upon the home thus built. Mrs. Yang is now a strong Christian woman, and a fine mother to her happy family.

When twenty-five years of age Mr. Yang met Dr. Susie Rijnhardt and Dr. and Mrs. Shelton as they were on their way to Tibet. He joined them for evangelistic work and stayed with them for two years, preaching, interpreting, acting as schoolmaster and aiding in the dispensary. He left Tibet with regret. It was an invaluable experience and one he is proud to remember, but he had left his wife and little daughter behind, and too, his old mother needed her boy.

From Tibet Mr. Yang brought an adopted son who is now in the iron works at Han Yang. Besides this son, Mr. and Mrs. Yang have six splendid children. The oldest daughter is physical director in a Java high school. The second daughter is halfway through her Ginling College course. The third daughter is now a student in the Nantungchow Girls' Middle School. The three sons are all in school, the eldest preparing to enter the University of Nanking in the near future, and the other two in the local primary and middle schools.

On his return from Tibet Mr. Yang reentered school. The union of earlier schools had been consummated during his absence, resulting in the present University of Nanking. Mr. Yang returned to secure a standardized B.A. degree. Upon his graduation he went into Y. M. C. A. work in the Wu-Han territory, transferring later to Nanking where his family made their home. From the Nanking Y. M. C. A. he went to aid C. H. Popper in the "Y" work conducted by our own mission at Wuhu. He left the work at Wuhu for a position in the English department of the Agricultural College in Nantungchow and when the Nantungchow church was left without a pastor, Mr. Yang entered upon that work. For five years he has been with the Nantungchow Christian Church—his five most difficult years, Mr. Yang says.

Mr. Yang is an excellent pulpit man. Every sermon represents careful thought and is scholarly and straightforward. Socially, Mr. Yang is a graceful entertainer and a genial host. His service to the mission is not confined to his local station. He is a member of the Mission Council and has efficiently presided over its meetings as he has over the mission conventions. One senses in him a very genuine effort to preach only Christ in this day of China's great need.

Missionary Societies

Growing Christians

Bible Study: Ephesians 4:11-16

"IS THERE anyone who wants to make a talk?" It was the missionary in an Indian camp who asked the question, and at the rear of the tent arose an old man, an interesting, picturesque figure. All eyes followed him as he walked with great dignity to the rough platform. His long hair was braided smoothly and carefully, tightly bound with green ribbon. A white handkerchief was knotted loosely around his neck.

"For many years I followed the way of my fathers." His voice reached to the very edge of the tent. What were those keen eyes seeing as they looked out beyond the heads of the silent group of Indian boys and girls, men and women? Was it the close of day in an Indian camp, where he, a young man, was returning from hunting, having ridden far and long for all that he might get food, not for his family alone but for all of his group in need? Then the steady voice continued, and now the words were addressed to the white man by his side. "Then I heard about the Jesus way. I stood under a tree and made a promise that when the summer came I would follow the Christian way. I see that the church is strong but the members weak. You, who have long been Christians, speak to us, but there is a curtain over what you hand to us by the mouth way. You say many things are right, but you do not do them. It is as if the Christian life were rolled up tight in a roll and hidden from our minds. Do not keep it rolled up; spread it out plain."

Quietly he shook the missionary's hand and sat down while a little sigh of satisfaction swept through the tent. Or was it longing in the hearts of the people there to know more, to have the truth "spread out plain?"

Is it not this same ability to face facts, this same willingness to follow as far as we can see, this same longing to know what lies beyond the curtain to see deep into the heart of the tightly bound roll, that students of the ages and all of us who are lovers of truth, have had in common with the direct speaking Indian man? What can we do, if we go forward with Jesus, and take him at his word?

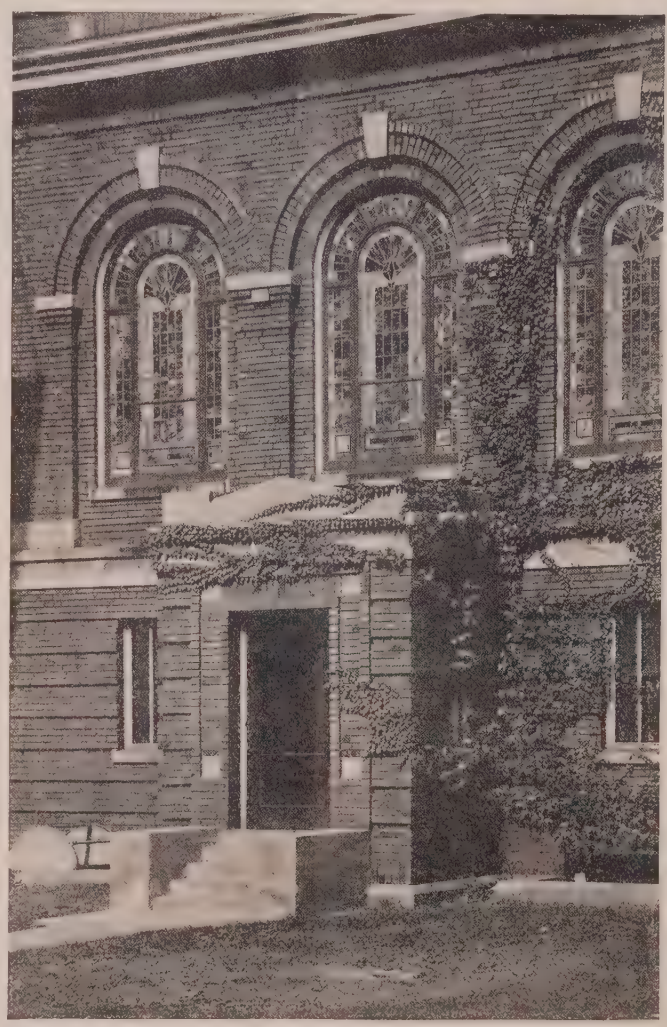
Woman's Missionary Society Program

September

THE September meeting is the Home-Coming Meeting. Special invitations should be sent to all women of the church who are home from vacation. The attendance slogan for the meeting is "100% attendance, each bringing a guest."

Since the United Christian Missionary Society is now in the process of moving to new offices in Indianapolis, a visit to these new headquarters in September is a most timely topic. By referring to the July number of WORLD CALL a picture of "Our New Home" may be found. Topic leaflets are also available for carrying out the program as outlined herein. A careful presentation of this study will motivate and undergird the year's program, which is based on the Survey of Service volume. The September program is the essential background to a thorough understanding of the United Christian Missionary Society at work around the world.

"One field of service—all the lands
No sea, no mountain parts
The fellowship of working hands
And loving hearts."



Outside entrance to Graham Chapel, Missions Building, Indianapolis, which may be entered also from the inside hall of the building

Service Schedule

Collection of all offerings, reaching aim of "One fourth of total aim reached each quarter."

Is Financial Aim covered by pledges? Complete work.

Standard of Excellence study—Have state and National offices been notified of acceptance of financial, membership, attendance and WORLD CALL aims? Check on membership and attendance for quarter.

Are the other organizations sending in offerings and reports on time?

What definite plans are being made to secure the necessary leaders for needed graded missionary organizations? What plans for forming new organizations?

Divide church roll among groups for personal calls and telephone barrage for attendance at the October night meeting. Definite plans to make October meeting especially interesting to church men.

(*Program outline on opposite page.*)

The missionary organizations did not do quite so well in offerings for the year closing June 30, 1928, as they did last year. A large percentage of the states fell behind a few hundred dollars. Others put forth a determined effort to the very last day of June and reached their goals. Shall we not get an early start this year, accept increased aims, then reach one-fourth of them in September?

We will not grow if we base our aims on what we have done. Shall we not rather consider what we *can* do! The executive committee at its September meeting should study carefully the manual of the Standard of Excellence to make definite plans for growth of the work along every line. "The love of Christ constraineth us."

Echoes From Everywhere

How the Leaven Is Working

I am continually finding young men who as boys were in the mission school at Mahoba, and find them proud of the fact and ready to speak a good word for the work of the Christians. One who is a public servant said, "I am not adverse to accepting Christ and becoming a Christian." Another asked for a pocket size New Testament in Hindi, saying, "I want one which I can carry with me, as I want to read some every day as I have opportunity." An agricultural official told me that Hindus were conspiring against him because he had participated in a public meeting and had praised the work of the missionaries. He said, "While I am not a baptized believer, yet I have tried to pattern my life after Christ. For twenty-eight years I have tried to do my official duties according to the ethics of Jesus, and now some are trying to get me in trouble because I have not covered their dishonesty, and been susceptible to bribery, and am friendly to the Christians." We must pray for such men!

I am glad to report two baptisms for Mahoba this month.

J. H. BIERMA.

Rath, India.

What to put In the Lunch Basket

On June 27, a hundred mothers, teachers and friends, visited the Nutrition Experiment Laboratory, which is in charge of Dr. Saeki, the well-known food expert. The teachers feel that the knowledge gained there has been a means of improving the daily lunches of the kindergarten children at Takinogawa.

MARIE J. MCCOY.

Takinogawa, Tokyo, Japan.

Yearning for His People

Today I received the following letter from Manuel Diaz who was in our Asuncion school several years and is now doing his year of compulsory military service at Formosa, Argentina.

"I wish you success in your work of evangelization, and my soul is troubled that there is not here in northern Argentina an evangelical mission, for the morality of the district is very low, perhaps as in many other places; but it is not possible to think of the conditions here without great sadness of heart."

"I hope to see the day when teachers will bring the purifying words of Christian doctrine to this region. In spite of the bad conditions I believe this to be a likely field for the message, because there is no other religion to combat."

This is the boy for whom there was no room when his father brought him to Asuncion several years ago, but the Mormons managed to take him in. The story is written in Mr. Leach's little book, "It Happened in Paraguay" under the name of Manuel Ruiz. He had to leave school at the end of the second year national course, which would be comparable to eighth grade in the States. For the past two years he has been helping his father on their cattle ranch in the interior of northwestern Argentina. When he brought his brother in to school last year I presented him with a nicely bound New Testament, and later I gave him Fosdick's Manhood of the Master in Spanish. He seems to have time for reading in the military post where he is now stationed, so we have sent him more books and good magazines, and he seems to appreciate them all very much. He especially appreciates *La Elevacion*, the monthly published by the evangelical youth organization in Buenos Aires.

These occasional glimpses of good results from work and companionship with the boys give us heart and courage for the daily routine.

HUGH J. WILLIAMS.

Buenos Aires.

Achieving Honorable History

The list of graduates in the Sei Gakuin Middle School, Japan, is quite impressive, as there are now 486, among them several graduates of Imperial universities, and recently one of them, Kurazo Fukugawa, who is a Christian, was granted the degree of Doctor of Philosophy by the Tohoku Imperial University at Sendai. Another Christian graduate of the school was formerly Japanese Consul at Shanghai and is now a prominent judge in Tokyo. Other graduates are prominent in business circles.

Eager for the Truth

A religious awareness is manifesting itself among the people as never before. There are numberless opportunities to present Christ to hungry hearts.

A most interesting experience has been the building of a friendship with two Buddhist nuns who are alert in their search for truth.

Tennoji Kindergarten renders a most valuable service to the community, which is beginning to show its appreciation by giving more and more to its support.

ROSE T. ARMBRUSTER.

Osaka, Japan.

The Home Grown Variety

Here's a noonday dinner at the Florida Christian Home:

Peas, beets, tomatoes, onions, all grown in the Home garden, stuffed peppers and pudding, the peppers and eggs in the pudding were home grown. Where did the stuffing for the peppers and the rest of the pudding grow? It just accumulated. And everybody is happy!

J. T. BOONE.

Jacksonville, Florida.

Program Outline for Adult Missionary Societies

September

A United Task

BUSINESS PERIOD:

WORSHIP SERVICE:

Theme for Worship—*Growing Christians.* Ephesians 4:11-16.

Hymn—*Jesus Calls Us O'er the Tumult,* Verses 2, 3, 4.

Prayer—"*That we may be one, that the world may believe.*"

Offering.

Offertory Hymn—*Go Labor, Spend and Be Spent.*

Offertory Prayer—The President.

PRESENTATION PERIOD:

Hymn—*O Jesus I Have Promised.*

Discussion—*Department of Benevolence.*

Do you consider the Homes for Children and the Aged wisely located and distributed? What advantages enjoyed because of location?

What is the general estimate of the property? Is it adequate?

What distinction is peculiar to the Christian Church in Children's Homes?

Why is a trained social worker needed for Children's Homes?

What are some of the changes in attitude toward homeless children and how may this affect future plans?

Why must work for aged expand? Why the difference in situation between aged men and women?

Visiting the Headquarters of the United Christian Missionary Society, Indianapolis, Indiana.

First Floor—Literature, Mailing and Shipping.

Second Floor—Treasury, Benevolence, General Offices, The President.

Third Floor—Missionary Organizations, Promotion, Religious Education, Church Erection.

Fourth Floor—Home Missions, The Ministry, Missionary Education, Foreign Missions, WORLD CALL.

The Chapel.

Hymn—*O Master Let Me Walk With Thee.*

Silent Prayer—For every worker in the United Society offices, for blessing on the work that centers in and goes out from these offices.

FELLOWSHIP PERIOD

Triangle Clubs

Service Schedule

1. Report from Literature Chairman presenting the plan of the committee regarding reading. (Standard of Excellence under Reading and Study.) Obtain book lists and check books available in the church library and public library. Take interesting books to every Circle Meeting for the members to take home with them. Occasionally plan for book reports in the form of dramatic presentations.
2. Make plans to carry out the service project for Juniors in November. This does not take the place of the Circle meeting.
3. Plan to attend the One Day Convention.

Service Project

For Junior Group in the church (select one of the following):

An hour of games with children around the world.

King's Builders Campaign.

Story Hour.

Each member of the Circle plan to send a Christmas card or letter to a missionary at home or abroad. (See *Year Book* for names and addresses.)

Quest Meditations

Different estimates are made of the value of a person and different standards are used to determine a man's worth. What is the test? Money? Race? Character? Influence? Religion? Position? Personality? Education?

What was the fundamental test by which Jesus determined a man's worth?

A High Point in Conference

THE annual Omniciye (pow-wow) was over. The four wicotas (tribes) led by their faithful wanjis (chiefs) had traveled many moons to meet with their beloved Akita Tanka (president) once more, to present for his approval their symbolic stunt or finding. The Onspikiye (faculty) had also presented the Red Man's Search for the Book read in the challenging tones of Onspikiye Maus.

The pageant, in which the Spirit of Youth, having received the light from the Spirit of Christianity and the Church passed it on to the Akita Tanka of next year's Sunflower Conference, who in turn, had passed the light on to the Wanjis until all had received the light, was ended with the singing of "I Would Be True." Then came the climax, when the entire Omniciye wound down the campus single file, singing, "Follow the Gleam" led by the new Akita Tanka who held in his hand the flaming torch. Looking back over the long line one could see the faint gleam of the candles of each Akita flickering in the wind. But, looking ahead, was the strong flame of our leader. We sang "Follow the Gleam" with a new meaning, for we felt that here we had found a worth-while gleam to follow.

CHARLENE FORBES.

Kansas City, Kansas.

Program for Triangle Clubs

SEPTEMBER: FRIENDLY ADVENTURES ABROAD

Fellowship is heaven and fellowship is life; and the deeds that ye do upon the earth, it is for fellowship's sake that ye do them.—Wm. Morris.

BUSINESS PERIOD:
(President presides until close of Worship Period.)
Hymn: *Teach Us, O Lord, True Brotherhood.*
Minutes of last meeting.
Recommendations of the Executive Committee.

PRESENTATION PERIOD:
Friendship Trails Abroad (dramatic presentation).
Friends of the Way (leaflet).
Human Map (see opposite page).
Sentence prayers for missionaries and work.

WORSHIP PERIOD:
Theme: *Jesus, the World Friend.*
Hymn: *In Christ There Is No East Or West.*
Jesus, the World Friend.—John 3:16.
Prayer.
Hymn: *I Would Be Like Jesus.*
Offertory: (Instrumental music.)
Offertory Prayer by President.

FELLOWSHIP PERIOD (*in charge of one of the Groups*)

Program Helps

Survey of Service—Chapter on Mexican Americans.

That Mexican—McLean.

From Over the Border (Lantern Slides—only cost is carrier charge). Order from United Christian Missionary Society, 425 DeBaliviere Avenue, St. Louis, Missouri.

Circle Program

The Quest of Friendship

September Theme: The Quest Abroad

BUSINESS PERIOD: President presiding
Hymn: *The Whole Wide World for Jesus.*
Invocation
Minutes of last meeting
Recommendations of Executive Committee

WORSHIP PERIOD:
Theme: *Jesus the World Friend*
Hymn: *In Christ There Is No East Or West*
Unison: John 3:16
Prayer
Jesus the World Friend
Hymn: *I Would Be Like Jesus*
Offertory: (Play softly music of above hymn)
Offertory Prayer: By President

PRESENTATION PERIOD:
Fields of the Quest (Dramatic presentation)
Human Map (Program Helps, August)
Friend of the Quest
Circle of prayer for work and missionaries.

FELLOWSHIP PERIOD:

Service Schedule

1. Check on the quarterly reports to the State office and the United Christian Missionary Society. Has one-fourth of the annual aims been attained. If not—why? If so—how? What are best working methods?
2. Have you had guests at each meeting? Can you expect to increase membership unless you do? Make a survey of church, listing young unmarried women, 18 to 24 years of age. How many are members of your circle? How many are not? Place names on three lists and give one each to Groups.

Service Projects

Send the first quarterly report to the state secretary and offering to the United Christian Missionary Society. This offering is used among the Fields and Friends of the Quest.

Quest Meditations

What are some of the problems of the missionary? The privileges and opportunities?

What can I do to help share both with them? List them.

Do I have a different standard of Christian living for the missionary, pastor or leader in religious work than I have for myself?

Program Helps

Year Book—Disciples of Christ, 1927. (Inquire of pastor.)
Survey of Service.
Personal Problems of the Missionary, March, 1928, WORLD CALL, page 29.

"We Call Her a Brave Heart"

By GLEN HARTER

IF YOU were to go with me out to the Emily E. Flinn Home at Marion, Indiana, one of the first rooms we would enter would be that of Nellie M. Doyle. Why do I seek this room first? Because within its four walls dwells one of the bravest and cheeriest hearts in that home. She came to us from the Wabash Valley Sanatorium, near Lafayette, Indiana, in the early fall of 1926. A young woman, refined and cultured—not old enough to be admitted into our homes for the aged, too old for the children's home—what could our board of directors do but admit her into the home of our happy family at Marion. With the coming of Nellie Doyle came many changes in the lives of those older guests in the home. She brought them new ideas, gave them a new insight into the things they might do for themselves even if they were past seventy and had come to the home to await a summons to go on to "that other home." If you were to go out to the home a certain evening of the week you would find a group of interested guests gathered around the door where Nellie lives and she would be reading to them. These weekly reading hours have proved to be one of the best things that has come into the lives of these dear souls. Yes, you would find some of the guests doing things they never felt they could do—because no one who had the time had taught them that they could do things. She has taught some of them to make beautiful paper flowers and other handwork that has made many an hour shorter for them.

Nellie does not like to talk about herself. She was very reluctant to give me the story of her life but the following lines I got from her own lips after much persuasion. She was born at Terre Haute, Indiana, June 12, 1883. Both her father and mother died before she was three and one half years old. Taken into a home of her grandmother and an uncle, she grew to young womanhood. It was in this influence that she early decided to accept Christ and unite with the church. Under the preaching of Charles M. Fillmore she united with the First Christian Church at Peru, Indiana, when she was thirteen years of age.

When Nellie was five years of age she became afflicted with a tubercular spine. With proper care it became an arrested case. She grew up into a beautiful Christian girl, working in all departments of the church, as organist, cradle roll superintendent, sang in the choir and taught a Sunday school class. She especially delighted in training the children for special programs.

She took a business college training and prepared herself for business life. Overwork and her ambitious desire to do things for others brought on another attack with the spine which caused paralysis of the limbs, leaving her a cripple in a wheel chair. Six long years were spent in hospitals and sanatoriums trying to regain her strength. Her relatives had spent all they had trying to regain her health. With her money gone she turned to the church and its Christ who had never failed, and thus she came to us to live with our happy family.

With her ready smile she said to me, "I firmly believe God supplies all our needs." "The help and cheer of many faithful friends has made my life happy." Yes, and she has made our lives happy.

She was not long in the home until she had raised a small fund to build a driveway, where the guests in wheel chairs might be rolled out into the beautiful yard in the warm summer sunshine. She established a doctor's exchange in the city of Marion having placed in her own room a private telephone. With the aid of the telephone she not only conducts the Doctor's Exchange but she calls each week the service clubs of the city for which she receives a small fee. She does handwork, paints cards, and a dozen other things to make the time go faster. Nellie Doyle knows more of the business and professional men in the city, although a shut-in in a wheel chair, than many of us do who have lived and worked in the city for years. She has provided from her own modest income beautiful furnishings for her room. She is able to contribute to the church and missionary program of the church and helps out in our Easter and Christmas and Children's Day programs by making beautiful flowers and decorations.

Why do we call her brave heart? Because many a lesson she has taught us who are able to work and able to go about; that even if you have to spend your life in a small room, you can reach out to a wide world and that if you smile and keep a cheery heart, somehow the wide world outside will come into the narrow walls and make it a big place.

Why do the ladies from the Volunteer Class of the First Christian Church send her beautiful baskets of flowers at Easter time? Why do the young people go out to visit her in her room? Why did friends remember her birthday with beautiful flowers and cards and a birthday dinner from the parsonage with all the things that make a dinner worth while? Why does little Margaret Ford, our minister's little daughter, always seek Nellie's room first when she goes with her daddy and mother to visit the Home? It is because there has come into her life that joy that only comes to those who like the Master has "endured the cross that was set before him."

"The People That Pass By"

By PEARL GIBBONS

"FATHER, bless all the people that pass by my house," I heard from Margarita's baby lips one evening in Aguascalientes, Mexico, when she was saying her prayer. I was too surprised and overcome to question her. It seemed such a wonderful thing that a thought so beautiful should come from a baby heart. I knew the Father understood better than I, so why should I question her. Later I remembered it was during the time of some religious feast and, no doubt, her baby heart had been touched by the great throng of people she had seen pass by.

My heart was touched, and I said within myself, "When have I remembered to pray for all the people that pass by my house?" The daily throng, some happy and gay, others tired and heavy of heart, but all hunting for something that has never come into their lives. The poor overworked father that must hasten to his labors early and stay late so his children can have the necessary bread; the tired Rebecca with her water jar to be filled at the "pila" in the small plaza. The young and old, have we thought of them as the baby did?

For eight years I have watched certain people in Mexico as I pass them on the streets. I don't even know their names, but their faces have grown familiar as I see them pass day after day. Especially, I have in mind a young man, a violinist, that I have known by sight for six years. It seems to me his step grows less elastic every time I pass him. I saw him today. His clothes were shabby and unpressed. About two years ago he was married to an attractive young girl. They seemed so happy as I watched them pass by. Not long ago a friend told me that they had separated, that their lives had taken different paths. Have I ever thought to utter for him that simple supplication of Margarita's?

Surely just such a thought was in the mind of that American poet when he wrote those simple but touching lines, "Let me live in my house by the side of the road and be a friend to man."

Have we taken to heart the people and their condition as the Master did when he wept over the great throngs as he saw them pass through the streets of Jerusalem, that great city he loved so much? Have we taken to heart as we should Mexico and her great throngs forever seeking for something they have not found? Have we cried out with our hearts full of love and sympathy, "Oh, Father, bless all the people that pass by our house?"

Commencement Week at Hazel Green

Graduating class, Hazel Green Academy

COMMENCEMENT WEEK opened with an exhibit of the Home Economics department in the afternoon of May 12. The display of dainty and practical dresses and other wearing apparel made by the sewing classes reflected credit upon the students and Miss Cooper, their teacher. Never was there more evidence of the fine efficiency of Miss Bertha Converse, teacher of cooking, than the demonstrations on this occasion. The splendid way in which her high school class made and baked biscuit in the biscuit contest was a delightful feature of the exhibit. There was an unusuallly good attendance of patrons and friends to enjoy the fruits of the successful efforts of Miss Cooper and Miss Converse and their responsive students.

The people of the community and the members of the senior class were particularly delighted with the fine address delivered by Miss Edith Converse on Sunday morning.

Monday evening just before sundown we were assembled at the tennis court to see the Grand March and setting up exercises directed by Ray Swango a member of the senior class. Following this, Miss Ammerman, who always works untiringly from start to finish, presented her usual May festival. The crowning of the May Queen is an important feature of Commencement Week. The queen is elected by popular vote of the high school students and must be a member of the senior class. An imposing throne was erected on the campus with a grove of Maple trees for a background. A very beautiful procession was formed consisting of small girls with baskets of flowers, the charming queen and her attendants, who were young men and women in colonial costume, boys and girls in English May Day attire, clowns and small children representing the months of the year. The queen was crowned by the handsome Prince Charming and following this the dances were given in her honor—the most impressive of these was the stately minuet.

The primary operetta on Tuesday evening directed by Miss Gillett and Miss Lindsey and the drama—"Queen Esther" on Wednesday evening directed by Miss Edith Converse and Miss Ammerman were well rendered and would do credit to any school of Kentucky. The costumes in all the programs gave evidence of the artistic ability of Miss Cooper.

Thursday morning the senior class presented novel features at their Class Day exercises, the most important one being the raising of the beautiful American flag on the campus. The flag was a gift from the Kiwanis Club of Lexington, Kentucky, and was presented by Dr. J. A. Stucky. The pole was a gift from the senior class and was made of iron pipe in the manual training shop here. From a height of forty-five feet above the hill of the campus this flag speaks its thrilling message to those approaching the village from any direction.

On Thursday evening the graduating exercises were held in the chapel. Diplomas were granted to five students from the high school department and to nine from the eighth grade. D. H. Starns of Lexington, Kentucky, gave a very timely and impressive address to the graduates of this class. The diplomas were presented by J. T. McGarvey, the former principal of the institution. The citizens and friends of Hazel Green community asked Miss Edith Converse to present for them and for the faculty to Mr. and Mrs. McGarvey a beautiful gift, the expression of their high regard and of their deep appreciation of the seventeen years of service in the community.

The music for the entire week was under the direction of the talented young instructor of the music department, Miss Jessie E. Ball, and contributed largely to the enjoyment of all the exercises.

After Twenty-three Years

THE Margaret K. Long Girls' School at Takinogawa, has just closed a very successful year's work—the twenty-third year of its history. Just five years ago, made possible by the splendid gift of R. A. Long, we were enabled to rebuild our Main Building and erect a new chapel, gymnasium and dormitory. After only five short years we find ourselves once more greatly in need of more classrooms, as we are wholly unable to house the large number of girls who come to us at the beginning of each school year. Fully as many girls are turned away every year, because of lack of room, as are received. The old dormitory rooms are rapidly being changed into classrooms and once they are all utilized our growth must cease unless we can provide new accommodations.

We have a splendid Young Woman's Christian Association in the school—every one of our 355 girls being members. A new feature of the work this year has been the social service department, planned by the girls themselves and launched by them. Twice each month a meeting is held at the school for the neighborhood women and girls. They come from every walk of life—from servant girls to wives of well-to-do men of good families. After a short devotional period they are divided into classes, each entering the class best suited to her special need. Sewing, cooking, embroidery and fancy work, Japanese literature, mathematics and every branch for which there is a call, are all taught by the girls themselves, the teachers being present only in an advisory capacity. While the older girls are busy with the teaching, the younger girls are caring for the babies and children brought by the mothers and nursemaids.

The Sunday school continues an important feature of our work, and we feel that it has a distinctive place in the spiritual training of the students.

We can receive only about 100 girls into our two entrance classes for the new year and already far more than this number of applications have been received and more than double the number will have to be rejected because of lack of accommodations. The ban on Christian schools which was felt for so many years has been completely removed and the Educational Department is urging religious education, especially in the primary and middle schools.

We plead for the sympathy and prayers of our constituency at home and abroad as we strive to lead these girls into lives of usefulness and Christian service.

Y. HIRAL, *President*
S. IMAMURA, *Dean*
BERTHA F. CLAWSON.

Another Jubilee Building Goes Up!

WHILE the building of our new church is in progress, services will be held in our home. We have had the organ moved over and will also have the piano which we bought from the Crewdsons for use in our kindergarten. It is planned to tear the church down immediately. The material is to be moved to the neighborhood of the Commercial College and rebuilt for a Y. M. C. A. dormitory. Our building is to be of stucco, so little of the material is usable for us. The Y. M. C. A. boys are standing the expense of tearing down the building in return for the old lumber. It is a very earnest group and most of them are members of our church. Mr. Kawai seems to attract young men especially well.

MARTHA GIBSON.

Fukushima, Japan.

The school which makes study pleasant has the basic attribute to fulfill the needs of the children.—*Troy, N. Y., Record.*

Sunday Schools

August, 1928

AUGUST, for many, is vacation month. Church school leaders throughout the land will be visiting, camping, touring or probably taking some form of school work.

A greater responsibility, therefore, rests upon these leaders and workers who stand by the church school during the month of August. What a fine opportunity to stimulate your school to greater missionary activity by upholding high ideals of world friendship and by keeping before the entire school the missionary vision. The missionary spirit should be as a beacon light that never goes out. "Keep your lamp trimmed and burning" and remember, "the light that shines farthest shines brightest at home."

Just now we are thinking of the homeland, its people of many races and various backgrounds. More particularly are we thinking of books, magazines and other reading matter upon which the minds and ideals of our people are being fed constantly. Our general theme for the month of August is "Our Friends of the Printed Page." May we, through these worship programs, plan especially to stimulate wholesome Christian reading and give to all in our church schools inspiration and spiritual poise so greatly needed in these days.

Do It Now!

To aid the editors of the missionary education material for the church school appearing in WORLD CALL each month, kindly answer the following questions. Your immediate response will be appreciated.

1. Are you using the programs?
2. Do you find them serviceable?
3. What suggestions have you to offer in an endeavor to make these worship services more helpful?
4. Send us copies of programs you have used with good results.

Address communication to

S. W. Hutton, Associate Secretary
425 DeBaliviere Avenue,
St. Louis, Missouri.

"Of the making of books there is no end." Yes, and of the list of friends in books there is no end. Through reading there is ever at hand a great possibility for good or for evil. It should be the purpose of church school leaders to help make available the best type of reading and to motivate each member of the school with the most reasonable attitude toward books. This is a time for thoughtfulness. In our books we find friends both old and new who speak to us in silence, though with great potency. Through the printed page many hearts are stirred.

In all our emphasis upon good reading during the month of August, we will not overlook the reading of God's Holy Word, the great source book of religion, the Word of Truth in which is recorded the experience of men in relation to God and the story of his only begotten Son. Give to the preparation of each worship program much time and earnest thought. Adapt them to your local situation.

Bibliography

In the following books you will find helpful suggestions for missionary education among the groups indicated:

Juniors:

1. *Missionary Education of Juniors*—Hutton (Chapters III and IV) $1.00.
2. *Missionary Education in Home and School*—Diffendorfer (Ch. XII) $2.00.
3. *Training World Christians*—Loveland (Ch. X) $1.25.
4. *Junior Reading Course*—(free).

Intermediates-Seniors:

1. *Missionary Education of Intermediates*—Kerschner $1.00.
2. Diffendorfer (see above)—(Ch. XIII).
3. *Training World Christians*—(Ch. XI).
4. *Two Reading Courses*—(free).

Young People-Adult:

1. Diffendorfer (see above)—(Ch. XV and XVI).
2. *Making a Missionary Church*—Warburton (Ch. IV, V, XIII, XV) $1.75.
3. *Reading Course for Adults.*

Program for Primary Department

To the Primary Superintendent or Teacher

Before looking through the program material given below, read carefully the introductory paragraphs above that you may have the background for the content of this program. Keep in mind always that you are dealing with world values and character building material.

Theme—"Taking Care of Our Books."

Aim—To help the child to recognize in his books his God-given friends and to stimulate in him thoughtfulness and care regarding his books.

The environment—

Arrange in your department room a neatly constructed bookcase or shelf in which you will place a number of choice books, story books, picture books, scrapbooks, current missionary story books and others. Be sure to include a copy of the Bible. The early comers may handle these books, look at the pictures and if time permits listen to a story from one of them. The teacher or helper may talk quietly about books with which the children are familiar. Let the children tell about their books at home. Give them a chance to think together about these books, their care for and use of their books.

Tuneful melody—(A few measures of some worshipful melody calling the group to attention in assembly.)

Song—"Morning Hymn" (No. 2, *Songs for Little People,* by Danielson.)

Opening prayer—(By superintendent. Suggest in this prayer the theme of the morning worship period.)

Talking together—

Open the way for the children to talk freely about their books, as doubtless a few of them were doing in the pre-session period. Let them tell of the stories they have found in their books, how they should care for their books, and especially lead them to think of God's Word and its stories. Name some of the Bible stories with which they are familiar. Suggest that there are boys and girls in our homeland—Indians, Mexicans, French, Negro and others—who do not know as many book friends as they do and have not as many privileges. We may, through our offering and through giving them books and good papers to read, help them to know these friends.

Song—"Can a Little Child Like Me" (No. 52, *Songs for Little People,* by Danielson).

Story—*How Jane Cared for Her Books.* (Adapt this story suggestion.)

Prayer—(By the one who told the story above, following the theme of the morning and sealing in the hearts of the children the message of the story.)

Offering—(Where Duplex envelopes are used suggest that the offering for "others" will help bring these book friends to other boys and girls. Take the offering in the usual way and make it a definite act of worship.)

Closing Song—"I Cannot do Great Things" (No. 30, *Songs for Little People,* by Danielson).

Related activity—Under the leadership of a teacher or the superintendent in this department, the children may go in a body to the home of some less fortunate children in the community and give them a bundle of Sunday school papers, pictures, or scrapbooks that have been made by this group of children, or, such a bundle may be prepared and sent to one of our home mission fields where the language spoken is English. A story book may be purchased by the department and sent to one of these fields.

How Jane Cared for Her Books

JANE was a little girl just six years old. Her eyes were blue; her cheeks were rosy; and oh, how she loved stories! She had a whole armful of books a little girl would enjoy, a picture book, a scrapbook, a wonder book and several story books. She loved them all. They were her book friends.

In her wonder book, which was really a drawing book, there were puzzles, pictures to be colored and all kinds of interesting things. Her scrapbook she had made from magazine pictures with her big sister's help. In it were pictures of things to be thankful for, like food, clothes and a home. Then there were pictures of her friends, the groceryman, the postman, the dairy boy, and others who bring things to eat, to read and to wear. Yes, there were lots of things in this book and Jane was just beginning to make another one even more wonderful. In this she would paste pictures of birds, and bees and flowers, some more of her friends which she loved to see in the yard and the park.

But I think Jane loved her story books most of all. There were red ones, blue ones, brown and green ones. Almost every night her mother or her daddy either told her stories or read them to her from one of her books. These stories were so interesting. Would you like to hear the names of some of them? You would? Well, one was about big dog and little dog, another about the little boy who forgot to wash his face, one was about the princess, and still another told about the three camels. Then there was one about the little tinkling, singing music box. She called for these stories again and again. Sometimes she would tell them to her Sunday school teacher and to her girl and boy friends.

In one of her books called *Tell Me a True Story* there were many wonderful stories about Bible boys and girls, Samuel, The Little Hebrew Maid, David, Joseph, Daniel and Jesus. The story of David, the shepherd boy, was one of her favorites. She had one little magazine called *King's Builders,* also one of Mother's magazines called WORLD CALL in which were stories of Indian, French, Negro, Slavic, Mexican and mountain boys and girls. It is to help these boys and girls that our offerings are given at Thanksgiving time. These stories she loved very much and Jane remembered, too, the friendship school bag she sent to Mexico in June and the good "thank you" letter she received from Sarita.

My, such a fine lot of books of many kinds. Do you suppose she threw them around on the floor and let them drop down behind the desk? No, her mother had given her a shelf in the bookcase and a drawer in the desk where Jane could keep them all. Yes, sometimes Jane forgot to put her books away when they were not in use, but most of the time she was very thoughtful. She put the books on the shelf nice and straight. The magazines and scrapbooks she put in the drawer with her crayolas, her writing paper, her ruler and scissors. Then she always knew where to find all these friends and was never ashamed to have anyone see the way they looked. She took good care of them every day and would share them with other boys and girls who came to play with her.

Who Hath a Book

BY WILBER D. NESBIT

Who hath a book
Has friends at hand,
And gold and gear
At his command.

And rich estates,
If he but look,
Are held by him
Who hath a book.

Who hath a book
Has but to read
And he may be
A king, indeed.

His kingdom is
His inglenook.
All this is his
Who hath a book.

Program for Junior Department

To the Junior Superintendent

Read thoughtfully the introductory paragraphs on page 37 ("Sunday Schools") before attempting to prepare your Junior Department program. Use the following program material as your guide, building in your own material and opening the way for your own resourcefulness.

Theme—"Sharing Our Books With Our Friends."

Aim—To stimulate the attitude of unselfishness on the part of the juniors toward their playmates and toward those less fortunate, especially in relation to book and other reading material they may share with them.

A good start—Before the department program opens, gather the early comers about a table on which are several well-chosen books suitable for children's reading. Among these should be books of stories, adventure, and several home missionary storybooks, probably a Bible storybook or preferably a copy of the Bible itself. Engage the juniors in conversation about their books at home and how they may share them with their friends.

Opening music—(Strike chord firmly, though quietly, then play first four and last four measures of "Holy, Holy, Holy," No. 6, *Junior Hymnal.*)

All bow in silent prayer—(A teacher closes this period of prayer with a few fitting prayer sentences.)

Hymn—"Day by Day We Magnify Thee" (No. 4, *Junior Hymnal.*)

Unison scripture reading—(Memory).

The Lord is in His holy temple,
Let all the earth be silent before Him.

Bible salute:

(Pupils stand at chord from the piano.)

1. (Bibles held in right hand and raised to level of the eyes)

"Open thou my eyes, that I may behold
Wondrous things out of thy law."
—Psalm 119:18.

2. (Bibles held over hearts.)

"Thy word have I hid in mine heart
That I might not sin against thee."
v. 11.

3. (Bibles lowered to the right side pointing downward.)

"Thy word is a lamp unto my feet,
And a light unto my path."
v. 105.

From "Hymns For Today," page 306

Hymn—"In Christ There is no East or West" (No. 91, Junior Hymnal).

Story—John and His French Boy Friend.

Fellowship service—(Birthdays, visitors, new pupils.)

Offering—(Here is a suggested offering service.)

Leader—Hear the words of the Lord Jesus that he himself said "it is more blessed to give than to receive"—Acts 20:35. (As the offering is taken the pianist will play softly "I Would Be True," No. 41, *Junior Hymnal.*)

Hymn for closing—"Let the Words of My Mouth" (No. 12, *Junior Hymnal.*)

Related activity—(The boys and girls may have books in their homes suitable for other children to read and which they would be glad to bring to the church at a certain time to be sent or given in person to those less fortunate. Suggest that in the home when story time comes, they may call in a neighboring child of their age to listen to the stories, or they may loan a story book to a neighbor boy or girl. If there is a sick child in the neighborhood the junior may take his story book and read to this child. The children may bring to the church small offerings sufficient to purchase a story book that may be sent to one of our orphans' homes or to one of our home missionaries (Name and address will be supplied by the United Christian Missionary Society, if desired)

Program for Intermediates and Seniors

To the Department Superintendent—

As a background for the use of the following program, read carefully the introductory paragraphs under the heading "Sunday Schools" on page 37. With these program helps in mind, apply your

John and His French Boy Friend

ISN'T it great to have friends? We just couldn't get along without them. If there were no other boys and girls around we would surely get very lonesome. No one to play with, no one to talk to, no one to help us make things. But here they are, boys and girls everywhere; in our homes, on the streets, at church, on the farm and at school. We may share with them our books, our pets, our games, and our knowledge of all that's worth while.

John was the son of a rice grower in the Southland. His father was a man who loved his own boy, John; was a real pal to him and was very anxious for him to have good reading and worthy companions always at hand. In fact he spent many dollars on books and magazines of the very best kind, until John had a shelf full of books, besides magazines on birds, mechanics, woodcraft and other interesting things. He had books of adventure, hero stories, books of travel and all the rest. One of these books was called *Up the Ladder Rounds.* It told the story of boys and girls born across the sea who had made good in their new home in the United States or Canada. In one of the magazines John found a story about a missionary by the name of Evariste Hebert and another named John Newman, who preached to French people in the southern part of Louisiana.

"Well!" said John, "that's just where I live and I wonder if one of these men preaches to the French men who work on father's rice farms." He asked his father about it and sure enough, one of these men did preach to several families from which these working men came, and the little church was not far away.

One day John went out with his father into the country where the rice fields were being flooded. It was summertime and a French boy was walking along the bank of the canal, following his father in the work of the day. While John's father was talking with this man and walking with him up and down the ditch along the field, these two boys got well acquainted. The French boy was very poor and ragged. His feet were bare and his old straw hat was a wreck. He was not the only boy in his father's family but was the oldest of four children. He could speak English almost as well as John could for he had attended the little public school just around the corner.

So John and the boy became good friends and both were sorry when the time came for John to return to town. They said good-bye in French, for John, by this time had learned a few French words.

Several days passed before the boys met again. This time they sat in the shade of the little church near the schoolhouse. John had brought one of his books along. His boy friend Ki, for that was his name or at least his nickname, was much interested in this book. He had learned to read at school but now that school was out, all he had to read was the signs along the road. His father was too poor to buy books for him. John read almost halfway through this book, reading aloud to Ki, who listened breathlessly.

They had forgotten everything and everybody about them when someone drove up in front of the church in a rattling Ford and honked. It was Mr. Hebert himself, the French evangelist and missionary who was looking for Ki's father. The two boys pointed the way and, when asked by Mr. Hebert, climbed into the car and went along.

The three men talked awhile; the boys listened. A meeting was to be held in the church that very night. Ki's father promised to bring his whole family.

"What's that book you were reading when I drove up?" asked Mr. Hebert. "The story of a French boy who made good," said John. "Well, well," said Mr. Hebert, "I wish some more of our boys could hear these good stories and read such worth-while books." "I'll let Ki take this book home with him," said John, "and when he finishes reading it I'll loan him another." "Fine!" said Mr. Hebert, and John drove away with his father, happy that he had shared his book with his French boy friend. He continued to bring books along when he came to the farm and several of them he gave to Ki and other boys like him.

**Note: See frontispiece, September, 1927* WORLD CALL *for picture of Evariste Hebert.*

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own worthy initiative, and your program will do full service in creating a desired attitude. Provide for a full participation by the group. In these missionary programs with your group you are dealing with world values, you are growing world citizens. Our best in cooperation with these young people should be our constant aim.

An open air worship program would be very effective. Suggestions for such an occasion may be found in *Services for the Open* by Mattoon—Bragdon. (Christian Board of Publication.)

Theme—"Choosing Friends in Books and Magazines."

Aim—To create a desire for the highest type of reading and especially to stimulate reading of missionary literature which carries with it an attitude of appreciation for the literature itself and interest in our friends portrayed in the story.

Worship call—(Use music only of "Love Thyself Last," No. 282, *American Church and Church School Hymnal.*)

Unison Scripture—(Psalms 19:1-4; 95:6-7a. Either give this reading from memory, use printed sheets prepared for this purpose, or read from a copy on blackboard or chart, or preferably from the Bible itself.)

Prayer—(By one of the young people who has been notified in advance regarding this duty and the theme used in the worship program.)

Bessie Beckett

Hymn—"God, the All Merciful" (No. 341, A. C. & C. S. H.)

(This hymn will lend itself to dramatization. Try your hand at it, then report to S. W. Hutton, c/o WORLD CALL, your result. We shall be glad to pass it on to others.)

Short talks on theme—(Brief statements are given below. Others may be substituted if desired.)

Prayer—(This prayer should be given by a teacher or the department superintendent and should very thoughtfully follow the trend of the statements given.)

Hymn—"Let the Lower Lights be Burning" (No. 292, A. C. & C. S. H.)

Offering—(Let the offering be taken in the usual way as a part of the worship service.)

Closing stanza of praise—"Praise God from Whom all Blessings Flow."

Related activity—(Urge the intermediates and seniors to cultivate the acquaintance of our home missionaries and the fields they serve, through the reading of WORLD CALL and missionary books. Probably a library social could be arranged for, at which time each one would bring and donate to the department or church school library a good new missionary book, or contribute a certain amount of money toward the purchasing of books and magazines desired for the reading of the department. All features of the social may be built around the theme indicated above and the hour can be very profitably spent in getting better acquainted with our missionaries in their fields of service, at the same time all will participate in wholesome enjoyment.)

Willing to Pay the Price

SOME years ago a young woman who was willing to pay the price to equip herself for leadership entered Butler College. For several years she continued her studies, gathering inspiration and information from her environment, until she had completed her course and graduated from the College of Missions as well. She chose carefully her companions and also sought constant companionship with the authors of good books and worthy magazines. These added to her growing desire to give her full time to some form of Christian service.

In the heart of this young woman was room for a call to service and when the call came it found ready welcome. She began her mission service in the industrial field of Western Pennsylvania at a little town called Republic where she continues to this day.

You may be interested in her work. It began with a Cradle Roll and a Home Department for she knew that the way to the upper road among these new Americans was through the home. She has continued this type of work until today her Cradle Roll constantly registers more than one hundred babies and is so popular that the new arrivals are reported without her solicitation.

She has also organized Camp Fire Girls. These girls meet once a week. They observe "Clean-Up Week," cultivate camp-fire gardens from which vegetables are canned and shipped, and once each year they take a trip to Pittsburgh, besides enjoying week-end hikes and a two weeks' camp. Once in a while they take an all-day fishing trip and of course they have developed skill in handwork of various sorts. Last Easter a group of young people had charge of the sunrise prayer meeting and with success.

In the summertime she teaches in several vacation church schools in her own and nearby communities. Under her guidance junior girls are learning to embroider, crochet and make dresses. The completed pieces or garments are given to someone in their own homes or in our orphans' homes. These junior girls take great delight in showing their finished work to their mothers, whose hearts are opened by this unselfish service on the part of both teacher and child.

Future generations among these people in the Coke Region of Western Pennsylvania will feel the pull of the personality of this untiring worker, and the name of Bessie Beckett will continue to be a household word in their midst. Yes, she was willing to pay the price in "vision, decision, knowledge, enthusiasm, sacrifice and loneliness" that she might live the message of the Book of Books.

These Two and Many More

NESTLED away in the mountains of California at the feet of the giant sequoias in Grant Park is a beautiful clear-water lake called Sequoia. The summer young people's conference had assembled and in the group of more than sixty-five of the choicest youth of the state were two Japanese, a young woman and a young man. We shall not attempt to suggest their names lest we make a mistake, but they were two of the finest you ever saw, members of the Japanese Christian Church group in Berkeley under the leadership of Ben Watson, well known to our young people throughout the land.

In all the fourfold activities of conference these two young people of Japanese background were made to feel at home, for such they were indeed. They were alert in mind and body. Both were diligent students. They had made friends of the writers of good books—both American and Japanese—and were able to think constructively regarding problems that confront the young people of today. Yes, they are a part of the nation—an integral part of the citizenship of the United States. Others like them bear the same relationship to Canada.

But, isn't is very strange that with these and representatives of other national groups, distance lends missionary enchantment? "How we love the Japanese when the Pacific Ocean separates us! There was recently dedicated in the city of Akita, Japan, a beautiful church, costing $25,000 or more, and the Disciples gave it. It is a beautiful thing to do. We should send our missionaries to teach them. We should help them to have beautiful churches, for we have a beautiful religion. Would that it might always compel us to act in a beautiful way toward all these brothers of His who have come to us. 'These things you ought to have done, and not left the others undone.' Is a son or a daughter of Japan so important to the Kingdom of God when he lives under 'The Rising Sun,' but of little value when he lives under the 'Stars and Stripes'? Have we allowed the distance and the romance of the lands beyond to blind our eyes to the opportunity and the necessity of the task which God in his providence has brought to our very door?"

Ben Watson

These two young people who attended this summer conference, and many more young people like them, are cultivating our friendship, and we need more and more to cultivate theirs. We read about many of them in our books and magazines issued by the church. May we make of them friends indeed. You have been reading recently of the large group of Japanese delegates who attended the World's Sunday School Convention in Los Angeles. In the coming of these from afar the church people of the United States and Canada have been given the rich privilege of demonstrating the finest spirit of brotherhood and friendliness.

Program for Young People and Adults

In preparation for the use of the following program materials, read thoughtfully the introductory statements under the caption "Sunday Schools." This will give the setting for the entire series of graded worship programs offered in this issue of WORLD CALL. Make use of the different members of your group in this worship service, give definite assignments in advance, making sure that each feature is given due attention. A worship program is not simply a series of special numbers, but a unified attempt to stimulate a desirable attitude.

Theme—"Renewing Our Minds Through Reading."

Aim—To awaken the group to the opportunities available through reading and to create especially a desire to read modern missionary books and current missionary magazines.

The surroundings—

Place on the leader's desk or table a well-bound copy of the Bible. Have near at hand, on a shelf or table, the latest and best missionary books and magazines, including WORLD CALL. Display on posters one or more of our home mission fields or some type of Christian work our churches are doing unitedly in the home land and where good reading material is highly prized. As far as possible, let

the decorations and surroundings in the room partake of this atmosphere.

Musical prelude—"Prelude in C Minor"—F. Chopin.

Call to worship—

The hour cometh, and now is,
When the true worshipers
Shall worship the Father in spirit and in truth;
For the Father seeketh such to worship Him.—John 4:23

Hymn—"Come, Thou Almighty King" (*No. 1, A. C. & C. S. Hymnal*)

Prayer of invocation—(A few brief sentences.)

Statement of theme—(Make this statement briefly and indicate that all features of the program have been chosen in harmony with the theme.)

Hymn—"How Shall the Young Secure Their Hearts" (No. 365, *A. C. & C. S. H.*)

Unison prayer—"Schools and Colleges."

O God, who art the Light and Truth, open now our minds that we may think thy thoughts after thee. Cleanse thine own temple of all that hinders thy presence—of all pride of intellect, all fear of human scorn, all prejudice against men or nations, all selfishness and love of ease—and make us to prefer truth, whatever the consequences it may bring. May we follow truth even when it hurts us, when it reproves us, when it convicts us of sin, and may we reject all the pleasant falsehoods that would blind our eyes and paralyze our efforts.

We thank thee for the quiet courage of the Nazarene, who in an obscure province, surrounded by poverty and formalism, lived undiscouraged and unafraid, and died that he might bear witness to the truth. Make us to follow him, through the house of worship and the place of study, through both the green pastures and the valley of the shadow, until we shall some day meet him and be with him forever. Amen. (From *A. C. & C. S. H.* Bethany Edition Page 10.)

Short message—*Our Reading* (five or six minutes.)

Special music—(A number appropriate to theme and talk just given.)

Offering—(Receive offering in worshipful manner.)

Class period—

Our Reading

Outline for Brief Message

Introductory word (mention theme).

I. Our Minds May Continue to Grow
   1. If we so desire.
   2. If we persist.
   3. If we "ask," "seek," "knock."

S. W. Hutton and J. B. Lehman with his ancestral Bible

II. Among Our Books and Magazines
   1. Have we chosen them carefully?
   2. Do we revel in their companionship?
   3. Are we eager to share their message with others?

III. We May Renew Our Minds
   1. By reading religious literature.
   2. By the use of missionary books, magazines and papers.
   3. By reading God's Word.

Illustration:

During the young people's conference at Southern Christian Institute a few weeks ago, an old Bible printed in Wittenburg, Germany in 1664, was shown. Martin Luther died 120 years before that date. He made his translation of the Bible into German possibly 140 years before this book was printed. This Bible was brought over from Switzerland by John Lehman about 1765, was given to his son Abraham, who gave it to his son Daniel, who gave it to his son Abraham, whose son Joel (J. B. Lehman) now owns it.

Of course this Bible is printed in German, large type, and is about five inches thick.

This German Bible must have been owned a hundred years in Europe before being brought to America. It no doubt saw the severest of the persecutions in Holland and Germany, and possibly France. Probably it had to be kept concealed and was read clandestinely.

An examination shows that it was read most in the New Testament and those pages that contain the greatest messages of Christ show the most usage. It was the Rock of Ages to those men unconvinced by Gibbet or Taggot that they dared not read the message of their Heavenly Father for themselves.

Note: Brother Lehman, who has been supervising our Negro work for thirty-eight years, prizes this Bible very highly and it was from him that these notes regarding it were secured.

(*See page* 42.)

Missionary Illustrations

August 5: Paul in a Pagan Country

Ekaala, the son of the chief of the village, sat in the front row of the group of people who were listening to the teachers of God, who had come to their African village near the Congo. Finally the chieftain father heard of his son's interest and forbade his becoming a Christian, explaining that it was not the fitting thing for a chief. But Ekaala went down to Bolenge, heard more of the teaching and accepted Christ. Returning home his father drove him out in anger saying, "I will get another who shall succeed me." He gave Ekaala an old dilapidated hut to live in and scorning to seek comfort in the mission station, Ekaala stayed on in the old hut on the outskirts of his home town witnessing for Christ. Three of his companions were won, and being turned out from home came to live with Ekaala.

Finally one Sunday the continuous petty persecutions came to a climax. Ekaala was alone in the hut, the others were off preaching. The whole town was engaged in "the unspeakable orgies of heathenism when it is drunk." Someone tried to make him take a drink, holding before him a cup of the palm wine and a knife, saying, "Drink this or you shall die." Ekaala sent the cup flying to the ground with a quick blow, and equally quick the knife struck. But Ekaala escaped though wounded and was saved for further witnessing for his Christ.

Adapted from *My Children of the Forest.*

August 12: The Council at Jerusalem

Many groups have met in Jerusalem since Paul and others sat and discussed the matters of the kingdom. The International Missionary Council met on the Mount of Olives last April. There were two hundred forty people of fifty-two nations, each person representing Evangelical Christianity in some nation. It is said that the wonderful variety of the personnel startled even those most prepared for it. The streets of Jerusalem, ever interracial, had never seen such a blending of humanity from the far corners of the world. Add to this picture the fact that the Jerusalem Patriarch of the Greek Orthodox Church placed his summer palace at the disposal of the conference. The Galilean Church on the Mount of Olives was used for conferences. The Russian nuns received the women delegates into their convent.

Bishops, Arch-Bishops, Patriarchs, Superiors, High Priests greeted and mingled with the delegates.

This great gathering gave earnest thought to the Christian message, the need of placing Christ at the heart of the missionary enterprise, religious education, evangelism, the reach of Western industrialism into other lands. Race relations were frankly faced by those representatives of various races, and out of their discussion grew the opinion that no discrimination because of color can be regarded in conformity with Christianity. On Easter morning this most recent and perhaps most momentous conference closed.

August 19: Paul Carries the Gospel into Europe

John Williams must have loved to ponder on Paul's Macedonian call, and thrilled to Paul's ready response. He too heard the call! Island after island in the mighty Pacific called him by its need. In the Samoan Islands he had "wrought mightily" and was greatly beloved. Sailing away from his brown Polynesian friends brown hands waved as far as he could see and friendly voices shouted, "Come back to us again." John Williams set sail for the Islands of the Western Pacific where fierce black savages slew and ate one another. "I cannot be content within the narrow limits of a single reef," said brave John Williams, sailing away from his beloved Samoan men. At daybreak —a beautiful day at sea—the ship sailed close to the Island of Erromanga. He felt an irresistible call to enter that island, so went ashore with three other men, and but two of them came back alive. Williams was killed as he answered the call of need of those island people—a need they themselves did not then understand. Torch Bearer of the Pacific was he and sounds in our hearts today the Macedonian call to needy places.

August 26: Paul in a Roman Prison

In "The Miracles of Missions," is told the story of Jacob Chamberlain, missionary to India, going on a pioneer journey where no missionary had gone. It was a difficult, dangerous undertaking but Chamberlain trusted in God and promises of deliverance. Flood waters made it impossible for the party to reach a government steamer and their armed guard and coolies deserted them in an uninhabited district. Finally the day came when they could not possibly reach the only safe resting place for the night. There seemed no help. The party was in dire straits. Dr. Chamberlain rode apart and prayed. Answer came so distinct it seemed almost audible, "Turn to the right to the Godavery and you will find rescue." The guards insisted it was useless. The Godavery River was flooding all that region. It seemed so foolish to travel towards it! A second, and again a third time Dr. Chamberlain prayed and each time came the same response, so clear he knew it was direct answer to his prayer. So to the Godavery he led his party, and found a boat evidently awaiting them. The two men on the boat told how it had broken loose from its moorings and despite all their efforts to bring it to shore had swept on to this place where they tied it to a tree. And Dr. Chamberlain knew that here was answer to his prayer—a God who delivers us.

Another Jubilee Church

THE interest here in Akita is mainly about the building of the beautiful new church for which the boys and girls at home were responsible as their part of the Golden Jubilee. It was dedicated January 26, and is a great joy, as it provides a suitable place for worship and a perfect equipment for our work for many years to come. It houses all of our activities, two cosy rooms upstairs providing pleasant meeting places for all of the woman's and girls' clubs and committee meetings, as well as classrooms for the Sunday school. The kindergarten has a beautiful sunny room equipped with new furniture and every convenience, and the Sunday school can now be divided into twelve classes, each proud of its own room with good chairs, blackboard and pretty sacred pictures.

The church has taken on new life under the leadership of the new pastor. He is an Akita man and his wife, the mother of five beautiful little girls, was a Bible woman here for several years before her marriage. There have been three baptisms in the new church and we are expecting more soon.

Recently a law has been passed making it possible to hold political and religious meetings in the school buildings in the rural communities. This makes it possible for Mr. McCall to enter with his stereopticon to show the Life of Christ and tell the gospel story. With the aid of the Ford he hopes to do a great deal of this work.

Mr. McCall has longed for years to enter the prison for work and the opportunity came recently with a change in chaplains. The prison chaplains are all Buddhist priests, but the new incumbent is also a broad-minded gentleman with a real love for the unfortunate men whom he serves. Through his good offices there are already fifteen men receiving Christian teaching once every month. They all have Bibles, given some years ago by the American Bible Society.

The beautiful new church at Akita, Japan, built by the Golden Jubilee money of the boys and girls in our churches in America

One of the prisoners wished to be taught because of the conduct of a Christian who was shipwrecked with him at sea. Another said that he felt that Buddha was good as far as his own character was concerned, but that Christ did more to help others to be good. One man underscores the impressive passages with his own blood and has a much-marked Bible.

CORA MCCALL.

Akita, Japan.

Whatever Their Hands Find to Do

THE Girls' Circle of First Church, Colorado Springs, has an average attendance of only fifteen but during the past year they report the following activities: 100 per cent enrollment in the missionary reading contest; a cooked food and candy sale, the proceeds of which went to the Colorado Christian Home for playground equipment; infant clothes made at Christmas time and sent to the People's Mission; calendars sold at ten cents each netted $40 for the United Society; proceeds of a valentine tea yielded $25 for the young people's department; a quilt pieced, which will be given where needed; $10 to the Bible school for Children's Day. The circle has already sent to the United Society $8.40 more than their pledge.

ETHEL MAE FORD.

Colorado Springs, Colorado.

At a recent WORLD CALL banquet at Okmulgee, Oklahoma, the hall was beautifully decorated with streamers and balloons, with a special piece consisting of a revolving world surrounded by a lavender wreath. This fine fellowship was enjoyed by 330 people who heard the fine speeches boosting WORLD CALL.

GEORGIA MCKINNEY.

Enid, Oklahoma.

"Lest We Forget"

By E. B. QUICK

The church platform arranged for the memorial service

IT WAS my privilege recently to take part in a unique service of tribute to the memory of five missionary leaders at West Palm Beach, Florida, where William John Minges is pastor.

The auditorium was beautifully decorated with palms and cut flowers. Back of the center of the platform were the easels bearing the handsomely framed portraits of G. W. Muckley, A. L. Shelton, A. McLean, F. M. Rains and Mary Kingsbury. On chairs in front of the portraits were placed bronze candlesticks with candles of blue and gold. At the front of the platform stood a white cross and by its side a basket of white. The floral decorations on the platform with the communion table in front and a large illuminated cross above, completed the impressive setting for the service.

As the congregation entered the auditorium, two young ladies presented each one with a carnation. The service opened with the Doxology and the Lord's Prayer. Then came the communion service. Mrs. Minges sang "Beautiful Isle" playing her own accompaniment on the harp, and the unveiling service followed.

The hymn "Lead On, O King Eternal" was followed by prayer led by Mrs. George A. Fiers, president of the woman's missionary society. Mrs. John F. Benson sang "Lead, Kindly Light." The pastor read a brief obituary and unveiled the portraits. As he did so, Annie Wedge, one of our girls from the junior department lighted the candle in front of each portrait. Mrs. L. O. Turner, state secretary of the woman's missionary society spoke feelingly of the missionaries being light bearers to a world of darkness. The writer then brought a message on "Master Workmen."

In conclusion the pastor made a few appropriate remarks, the quartet sang "Send the Light" and the audience came forward to place their gifts of money in the basket and their flowers on the cross.

Church Women To Hold Interracial Conference

BECAUSE the developments of interracial work among church women have made such strides the past two years and because there are many problems which need further discussion by the white and colored women leaders, the Second General Interracial Conference of Church Women has been called by the Church Women's Committee on Race Relations of the Federal Council of Churches, at Eagles Mere Park, Pennsylvania, Tuesday and Wednesday, September 18-19, 1928.

"This Conference," says Mrs. Richard W. Westbrook, chairman of the Women's Committee, "comes as the logical development of work done by church women, north and south, greatly stimulated as they have been by the spiritual forces generated at the first conference held at Eagles Mere in September, 1926. Since that meeting a permanent committee, representative of churhes and affiliated organizations, such as the Y. W. C. A., has been developed. Local conferences have been held; a number of local committees of white and colored church women have been set up and are actively dealing with the community problems involving the two races that confront them. There are so many things that are now to be discussed by women leaders, white and colored, from all sections of the country, that a second conference is very necessary. This Conference will provide, as did the first one, a choice of opportunity for understanding through the fellowship of delegates."

A special committee has gathered suggestions from women all over the country and is shaping those suggestions into a program. Some topics to be discussed are: The present status of the Negro in the cultural life of America; his achievements, handicaps and cultural opportunities in America; how Sunday schools and other religious educational organizations can be used for developing friendly racial attitudes; the problem of interracial relations in our mission schools; race relations and religious education; mental and moral attitudes involved in interracial contacts.

Invitations have been sent out to more than four hundred national, state and district organizations of church women and a number of these organizations have selected their delegates who plan to attend.

Yes, All Healthy Babies Grow

By A. E. ELLIOTT

A happy day in Asuncion

Ready to enter classes in Allen-Stone Building for the first time.

ON THE 19th of March, Colegio Internacional, Asuncion, Paraguay, began classes in the new Allen-Stone Building. True, all the doors were not hung, all the floors were not laid, nor had the new school desks from the United States been placed, but the new Allen-Stone Building was there and ready for use. The words, "in a perfect condition," are rarely used in Paraguay, even by the blind.

But the 19th of March was a great day in Paraguay, and not alone for the missionaries of the United Christian Missionary Society. It was a great day for the Paraguayan teachers of Colegio Internacional. They have always felt it an honor to teach in Colegio Internacional, but they are doubly proud now. The day was the greatest of all for the Paraguayan children. Can't you hear them crying (?) as they turn from the old residence which has been used since 1920 as a school, and march to the new Allen-Stone Building?

The Paraguayan teacher who had taught longest in Colegio Internacional gave in fitting words, such as only a Latin can express, a farewell to the old residence. Anibal Dubrez, the student who had been longest in the school, marched at the head of the procession to the new building, proudly carrying the new school flag, which is said to be one of the most beautiful in all Paraguay. After an appropriate address by Robert B. Lemmon, and the singing of the National Anthem, Fred W. Hughes, cut open the entrance to the Allen-Stone Building, which had been closed with red, white and blue paper streamers, (red, white and blue are the national colors of Paraguay as well as of the United States) and the students of the school marched into what has been called by the people of Paraguay, "The New Palace of Colegio Internacional."

Miss Lillian Binns is one of the most pleased of all the missionaries, as the Allen-Stone Building makes possible the kindergarten. Miss Binns prepared especially for this work at Teachers College, Columbia University, New York City, and has waited long the opportunity of starting this new department of the school.

The Allen-Stone Building makes available, not only many good classrooms and adequate office space, but also a large auditorium for chapel services, Sunday school, and public meetings of all kinds. The writer well remembers and will always remember, the visit to the school a few years ago, of Dr. Leo S. Rowe director of the Pan-American Union. H had been invited to speak to our students. Such meetings were usually held in the patio, but it was a rainy day and every room in the school with one exception was leaking like a sieve. There was nothing to do but to crowd or try to crowd (for they could not all get inside) both students and faculty into the one good school room. Colegio Internacional now has a fine auditorium.

This year four children of the late President, and former Paraguayan Minister to Washington, Dr. Manuel Gondra have entered the school—three girls and one boy—and yet some say that you cannot have a coeducational institution in Latin America. It is the purpose of Colegio Internacional to reach those who are to affect the life of the nation, but all who come are welcome and are received on an absolute basis of equality in so far as opportunity is concerned.

The Mary Lyons Hall, a dormitory for girls, is in the process of construction and it is expected that it will be ready for use next March. In order to complete the school plant, as planned by Mrs. Anna R. Atwater years ago, there is lacking a boys' dormitory. As Mr. Lemmon has just reported in regard to the condition in the present boys' dormitory, "The crowded condition makes imperative some expansion . . . it is not thinkable to keep our dormitory capacity limited to forty if we hope to see the school grow." All of which leads the writer to remark that—our mission in Paraguay is our baby mission. Everyone is dissatisfied if a baby doesn't grow—*and how about the baby if it does grow?*

Fourth grade entering Allen-Stone Building, Asuncion, Paraguay, on the first day of school

If you were a stockholder

in a commercial enterprise that promised increasing returns, you would do everything in your power to further its growth.

You would have at least two reasons for doing this; one of them would be in the expectation of larger dividends, another would be your pride in being part of it.

Why not apply this idea to your church life? You are one of the owners of an enterprise of high standing in business and religious affairs.

True, it has no capital stock, and it pays no dividends to individuals; but it does contribute largely, and in many ways, to the work in which you have a direct personal interest.

The Christian Board of Publication

is chartered as a brotherhood institution, which was pronounced by three successive National Conventions as an essential factor in the growth of the brotherhood.

Through Mr. Long's gift of $404,000 and through subsesequent accumulations and the power of a growing prestige, this institution has the ability to render outstanding service.

The dividends for Missionary, Benevolent, and Educational work now amount to $93,900, besides which there have been heavy investments in facilities for larger and better service.

You could not better serve the cause than by being sure that your Sunday school is using the literature produced by this brotherhood house that serves in the same cause.

Christian Board of Publication

St. Louis -:- Missouri

Chang Chi Ching and Bride, nee Miss Li Yung Ing

Mr. Chang is technician in the University Hospital, Nanking

Understanding Hearts

DR. CHANG was the first assistant in the laboratory. He was always ready to help in anything I wanted to do and he never failed me. As little as I may have accomplished in my eight years in Nanking, I am sure it would have been much less had it not been for his help.

His mother and grandmother and later his wife, welcomed me into their home. Saturday noon meal was a standing invitation with them. It was at these times that I learned much of the Chinese home life. The last China New Year that I was there they invited me to the evening meal on New Year's eve. It is one of the sacred times and I was the only one outside of the family.

While our house was being looted in Nanking I saw the little bride walking among the looters. My heart missed a few beats with fright as I saw her there. The next morning as soon as she could find me she came and said, "I have your mother's picture."

At that time I felt that we had suffered as we had because we had lived apart as foreigners and not as the Chinese people. Then I felt that if I were ever allowed to return to Nanking, I should live as one of the people to whom I went. While talking to Mrs. Chang, the mother of the groom, I expressed these feelings. She said, "When you come back you shall live with me." It may never be granted that I return to the work that I love, but I shall always cherish the memory of these friends.

GRACE BAUER.

Parkersburg, West Virginia.

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A Farewell Letter

To my friends in the churches:

It is impossible to write to all of you personally but I hope that through this note to WORLD CALL all of you everywhere will consider this a personal goodbye message from me as I return to my chosen and best loved work in Wuhu, China. I have been in so many of your homes and churches in so many parts of the United States, and I wish to thank all of you for the many acts of courtesy and loving kindness shown me, and for the deep interest in China and our general missionary work manifested everywhere. It all forms a happy memory for me to cherish and carry back to China with me.

I am attending the World's Sunday School Convention, and by the time you read this my good ship, the Korea Maru, will probably have put out to sea. She is due in Shanghai August 24, and it takes two days more from there by Yangtze River steamer to Wuhu.

The following poem, marked author unknown, expresses my thoughts better than I am able to do.

Let me go back! I am homesick
For the land of my love and my toil,
Though I thrill at the sight of my native hills
The touch of my native soil,
Thank God for the dear home country
Unconquered and free and grand,
But the far off shores of the East for me
Are the shores of the Promised Land.

My brain is dazed and wearied
With the New World's stress and strife,
With the race for money and place and power
And the whirl of the nation's life.
Let me go back! Such pleasures
And gains are not for me;
But oh, for a share in the harvest home
Of the fields beyond the sea.

For they are my chosen people,
And that is my place to fill,
To spend the last of my life and strength,
In doing my Master's will;
Let me go back! 'Tis nothing
To suffer and do and dare;
For the Lord has faithfully kept his word,
He is "with me always" there.

Sincerely yours,
CAMMIE GRAY.

Wuhu, China.

Ninth Annual Conference of the Mexico Mission

By MAY E. WILSON

Girls at Colegio Morelos, Aguascalientes

THE ninth annual conference of the Mexico Christian Mission, after being postponed several times on account of sickness and absence from the field of a number of the missionaries, was finally held April 11-13 in Aguascalientes. Besides the missionaries, two Mexican delegates elected each year at the convention of Mexican Christians, attend the conference of missionaries. This year the two delegates were Manuel Beltran, pastor of the Aguascalientes church, and Abel Charles, pastor of the congregation at Villa Gonzalez Ortega. The latter is a young man who understands and talks English, having lived in the States for a number of years. About a year ago he and his wife and baby returned to the work in Mexico; and though he is located in a lonely little ranch town, he is all energy and enthusiasm. He entered understandingly and sympathetically into all the songs, talks and discussions of the conference, and even asked for a copy of Miss Ruth Leslie's Bible study on "The Rich Young Ruler." Both the Mexican delegates were given parts on the conference program, Mr. Beltran speaking on "National Cooperation," and Mr. Charles on "The Convention in Villa Gonzalez Ortega." Mr. Beltran read, in Spanish, the objects of the National Council of Evangelical Churches as formulated two years ago in their national convention in Guadalajara. Mr. Charles told, also in Spanish, of the great interest that is being taken in his village, even by people who are not Christians, in the convention of our churches that is to be held there next September.

When the Flag is at Half Mast

By J. T. BOONE

GRANDMA UNDERWOOD slept away May 17, 1928. It was not like dying. For days she lay in her little white bed, a little less strength, a little more sleep—perfect ease, conscious to the last. In response to "Good-morning, Grandma. How are you this morning?" she always answered with a smile, "I am all right." All during Grandma last days one of our aged saints sat h her side. From morn till night Sist Robertson watched and noted Grandma every want. No persuading, coaxing scolding could keep her away.

One morning the flag hung at hal mast. Grandma's ship had crosse the bar in the shadows of the nigh Her death was significant of h life—quiet, sweet, trustful. The bod was laid in God's Acre, the burial pl of Florida Christian Home in Evergree Cemetery, Jacksonville. One more nes granite stone lengthens the row of whit markers.

Grandma came to the Florida Christia Home from East Aurora, New York, si years ago. Seven years of her life—fro 72 to 80—she found comfort and lov in our Home. The Florida Christia Home alone is caring for sixty more wh would be just as lonely and just s helpless. It takes just a dollar for eac one each day to maintain this Hom Where else could one spend a dollar an buy so much?

Last resting place of the aged guests of Florida Christian Home, Jacksonville

Two of our India missionaries recentl underwent operations for appendiciti Miss Stella Franklin is recuperating s her home in Anderson, Indiana, and Mi Annie Mullin in St. Louis. Both ar doing nicely.

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J. H. WOOD, President,
Canton, Missouri

Receipts for Twelve Months Ending June 30, 1928

United Christian Missionary Society

	General Fund	Increase	Special Fund	Increase	
Churches	$ 425,453.19	$37,526.41*	$ 18,361.61	$39,781.66*	
Sunday Schools	429,424.39	21,506.85*	2,473.53	8,314.61*	
Christian Endeavor	16,887.44	4,816.75*	249.28	56.83*	
Woman's Missionary Society	552,517.31	3,774.64*	11,966.67	1,281.01	
Circles	39,842.43	1,479.16*	169.21	277.27*	
Triangles	6,130.53	4.50*	129.30	124.30	
Children Organizations	11,970.72	189.91*	54.00	29.75	
Individuals	40,539.28	6,511.90*	42,741.02	81,083.28*	
Bequests	31,587.83	22,999.27	3,710.00	2,546.00	
Men & Millions Int. (U. C. M. S.)	65,539.32	1,684.59*	5,691.53	5,649.66	
Int. (Old. Soc.)	52,709.15	13,769.07*			
Foreigni Field Receipts	268,126.85	27,506.84*			
Receipts from Old Societies	90,343.49	10,606.32	103,801.69	2,029.46	
Home Missionary Institutions	85,852.89	1,693.61			
Benevolent Institutions	90,654.58	23,097.95	4,790.31	7,221.64*	
Annuities			173,889.37	97,764.84	44,389.05
World Call Subscriptions and Advertising	56,933.25	6,038.54*			
Kings Builders	4,737.68	662.01*			
Christian Plea subscriptions and Gifts	1,351.77	454.35			
Literature	38,072.06	1,947.71*			
Miscellaneous	50,092.46	3,484.26	20,995.61	65,135.86*	
	$2,358,766.62	$65,083.12*	$398,023.13	$92,466.13*	

*Decrease.

Board of Education

Churches	$ 112,295.09	$ 7,500.67
Sunday Schools	139.09	586.77*
Individuals	50.00	2,461.75*
Endowment Crusades	7,844.90	7,151.61*
	$120,329.08	$ 2,699.46*

*Decrease

The Board of Temperance and Social Welfare

Churches	$ 8,165.93	
Personal	2,585.00	
Field	800.00	
Miscellaneous	695.78	
	$12,246.71	
Total receipts for 1926-27	$ 11,083.88	
		$ 1,162.83

Friendship School Bags

"And the spirit of childhood shall show us the way
To friendship that lasts, and to peace that shall stay."

JULY 30, 1928, is the final date for shipping from the United States to Mexico these bags, which have been planned for the children as their second project in World Friendship. The directions for the bag and its contents should be followed carefully. *Only the Friendship School Bag provided by the Committee will be given official welcome and distribution.* This is to insure highest standards of "artistic beauty, essential dignity and national equality," which is so important in making this project a success.

Wrap the bag carefully and attach a card stating whether it is for a boy or girl. Address it as follows:

Subsecretario de Educacion
Mexico, D. F.
Mexico

From Committee on World Friendship Among Children.

There is no duty, if the package is thus addressed but parcel post from any part of the United States to Mexico is 14c per pound up to 22 pounds. Every package must be postpaid.

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A Christian Chinese College Closes

Hangchow Christian College, Shanghai, China, which dates back eighty-one years, when it was founded by the Presbyterian Mission, announces that it is closing down indefinitely. It is thus carrying out the decision of the Board of Governors in America, who object to the regulations of the Nationalist government requiring mission schools to allow voluntary attendance at religious service and Bible studies, instead of making such attendance compulsory, as heretofore.

The Last Page

ONE of the well known women at headquarters is on a diet. The story is out that when the doctor handed her the slip of paper containing her daily menu, it read: "A few leaves of lettuce without oil, a glass of orange juice, apples and crackers." She read the list and innocently asked, "And am I to take this before or after meals?"

When she reads this there will evidently be fur flying in the editorial sanctum over the ethics of keeping family secrets. And it's entirely too hot for any argument this month. We have an idea that we'll end the discussion in the same way the southern Negro stopped a fight.

"Hey there, feller!" a man called to a running Negro. "What you all running for?"

"I'se gwine t' stop a big fight."

"Who all's a fightin'?"

"Jes me an' another feller."

"O Lord! I come to thee in prayer once more;
But pardon that I do not kneel before
Thy gracious presence—for my knees are sore
With too much walking. In my chair instead
I'll sit at ease, and humbly bow my head,
I've labored in thy vineyard, thou dost know;
I've sold ten tickets to the minstrel show;
I've called on fifteen strangers in our town;
Their contributions to our church put down;
I've baked a pot of beans for Wednesday's tea—
An "Old-Time Supper" it is going to be;
I've dressed three dollies for our annual fair,
And made a cake which we will raffle there.
Increase the contributions to our fair,
And bless the people who assemble there.
Bless thou the grab-bag and the gypsy tent,
The flower table and the cake that's sent.
May our whist club be to thy service blest;
The dancing party gayer than the rest.
And when thou has bestowed these blessings—then
We pray that thou wilt bless our souls. Amen."

—Caroline A. Walker.

Says a Western editor: "We see by an esteemed contemporary that a young lady in Chicago is so particular that she kneads bread with her gloves on. What of that? The editor of this paper needs bread with his coat on; he needs bread with his trousers on—in fact he needs bread with all of his clothes on. And if some of his creditors don't pay up pretty quick he will need bread without anything on, and this Western Climate is no Garden of Eden."

For a summer ramble of your imagination, Eugene Field's well known fanciful poem will be a great incentive:

The gingham dog and the calico cat
Side by side on the table sat;
'Twas half past twelve, and, what do you think?
Neither of them had slept a wink!
And the old Dutch clock and Chinese plate
Seemed to know, as sure as fate,
There was going to be an awful spat.
(I wasn't there—I simply state
What was told to me by the Chinese plate.)

The gingham dog went "bow-wow-wow!"
And the calico cat replied "me-ow!"
And the air was streaked for an hour or so
With fragments of gingham and calico,
While the old Dutch clock in the chimney place
Up with its hands before its face,
For it always dreaded a family row!
(Now mind, I'm simply telling you
What the old Dutch clock declares is true.)

The Chinese plate looked very blue
And wailed, "Oh, dear, what shall we do?"
But the gingham dog and the calico cat
Wallowed this way and tumbled that,
And utilized every tooth and claw
In the awfulest way you ever saw—
And, oh! how the gingham and calico flew!
(Don't think that I exaggerate—
I got my news from the Chinese plate.)

Next morning where the two had sat
They found no trace of the dog or cat;
And some folks think unto this day
That burglars stole that pair away;
But the truth about that cat and pup
Is that they ate each other up—
Now, what do you really think of that?
(The old Dutch clock it told me so,
And that is how I came to know.)

A street car masher tried in every way that he could to make the pretty girl across the aisle notice him. Just as he had given up, the girl, entirely unconscious of the efforts he had been making, turned her face in his direction. This was enough for the masher; he took a new courage.

"It's cold out today, isn't it?" he ventured nervously.

The girl smiled, and nodded assent but looked out of the window again, and seemed to have nothing to say. The masher tried again.

"My name is Baumgarten," he said,

"Oh, I am so sorry," she said sympathetically, as she arose and left the car.

Little Leslie was very fond of drawing and painting. As soon as he returned home from school out would come his pencils and color box and another great work would be commenced.

One evening his mother noticed an unusual kind of sketch and asked her son what he was drawing.

"Heaven," answered Leslie.

"Gracious, child!" gasped his mother in a shocked voice, "you musn't do that. Nobody knows what heaven looks like!"

"They will, though," returned the youthful artist, "when I get this finished."

For Us Who Stay at Home

If gray-green olive trees upon the hills
Of Italy held all of beauty's store;
If fronded palms along a tropic shore
Were all of loveliness; if daffodils
By English streams held nature's only thrills;
If eidelweiss on Alpine slopes meant more
Than other flowers, we could not but deplore
The fate that shackles us against our wills.
But there are lovely Springtime apple trees
For us who stay at home, and sycamores
Beside the streams, and gallant pines that dare
The Winter's chill, elms swaying in the breeze,
And hollyhocks and pansies by our doors.
I thank Thee, God, for beauty everywhere!

B. Y. Williams.—in *The New York Times.*

A newly elected Western Senator, says Robert Rudd Whiting in "Four Hundred Good Stories," was pounding his desk and waving his arms in an impassioned appeal to the Senate.

"What do you think of him?" whispered Senator Kean of New Jersey to the impassive Senator Knox of Pennsylvania.

"Oh, he can't help it," said Senator Knox. "It's a birthmark."

"A what?"

"A birthmark," repeated Knox. "His mother was scared by a windmill."